Causae et Curae

Liber Compositae Medicinae — Complete English Translation

Hildegarde von Bingen (1098–1179)

c. 1150–1158 (composed); ed. Kaiser (1903)

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O HILDEGARDIS CAUSES AND CURES EDIT BY PAUL KAISER LIPSIAE IN THE B. G. TEUBNERI HOUSE MOMII

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689.10.35 J. J. Lawler and

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PRAEFATIO. Hildegard, Abbess of Binge, a book on the causes and cures of diseases, once kept in the monastery of St. Maximinus of Treviso, deposited at the beginning of the 19th century in the drawers of George Kloss of Frankfurt, now preserved in the royal library of Hafen, Charles Jessen in Acts Acad. Vindob. 45,1. 1862. p. 97—116 from oblivion he vindicated, Joh. Bapt. Pitra in Anal. sacr. spicil. Solesmensi paratis tom. 8. p. XXI, 468—482, 521—523 specimen text added accurate treatitavit. After in the booklet Die naturwissenschaftlichen Schriften der Hildegard von Bingen, Berol. 1901 apud Gaertnerum, I showed the wonderful Hildegardi book with Physica in Mignii Patrologia tom. 197 printed consensus ostendi and both books were attributed to Hildegard and in Comm. Mens. Therapeuticis edited by Oscar Liebreich (1902. 6, 8, 9, 11, 12) I translated some parts into our sermon, a small work to the faith of the codex I now bring to light. In restoring

the text, although I cautiously departed from the method of writing presented in the codex, where I thought that the reading was hindered by the forms of words now less common (such as nothing, time, birth), I nevertheless diligently followed the codex in writing the names of diseases and remedies. With asterisks * * I have indicated corrupted places, with crosses † the beginnings of precepts previously added, with brackets [ ] I have indicated forms to be deleted or spurious places, with brackets < > which I have added myself; I have corrected the lighter errors of the librarian without noting anything; the places of Physics, which are in agreement with our book, are read under the text. Cod. membr. sign. Ny kgl. Saml. No. 90 b saec. 13th. It contains 93 elegantly written leaves; the inscriptions of the chapters were added in red pen by the same hand that wrote the text

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are. The beginning of each book is indicated by a large letter written in an artistic manner. On the first page the librarians' annotations are read; These verses, taken from the Regimine Salernitano (in Renzii Coll. Sal. I, 495, v. 1553), follow: febris acuta tisis pedicon scabies sacer ignis

cancer lippa lepra frenesis contagia praestant.

The index of chapters written in a more recent hand follows. 1.17 voluntate . . . at Pitra 2.20 pat. is circ. rotae.

How? Pat. Pitra 3.11 valles] colles rubro stylo superscr.

4.30 malim occidentalis 37 concutiunt 5.23 ossa] in marg.

animam 6.25 green I should have kept, cfr. 99.23; 100.21

10.5 ut] et 13.26 permittunt 14.29 ut et 15.11 stellas

17.8 ipsae? 27 verbs follow after faciunt v. 31

legend seems to rise 18.30—19.32 (A) in ms.

repeated after 242.13 (B) with some changes: 18.32 because]

that B she] herself B 35 beautiful works B 19.1 as if

2 because that B 3 they emit air] witherent B

4 there is no inscription on the head B 5 some] any B 7 instituat

8 vit s. who. op. B 10 after] according to B 11 or] and B

13 hum.] conception B 14 but] for B 16 and with conv. and

with tr. B wonderful A 17 hum.] conception B 19 second. gen.

s. gust. B 21 because B 22 and in b. and in r. and in o. b. e.

and them a. s. draws B 27 and honey. B 28 so that B destroys

so] so also B 31 another man B his own lacks B because]

that B 32 that which B 20,23 ascends 21,10 reasonable?
23,35 ear from there deficient? 25,1 attracts 28,12 are written
29,24 not] as 33,10 versus 13 are] is 34,13 exicions?
39,19 fire 21 I prefer the bladder 44,16 of that 47,18 I prefer it
53,36 who 54,25 I prefer the shapeless 58,9 python 22 I prefer
which 62,36 the breast 66,17 I prefer the led 30 I prefer the stuck
73,36 conviction? 79.18 it] I prefer them 89.7 melancholy
91.2 man 92.5 perhaps hearing and speech itself 93.17 arose
31 effected 95.18 heart 96.37 ejects books should be kept
100.14 in margin. I omitted the pain of the kidneys by mistake 108.36
lean 113.1 suspect bad blood and t. 116.30 I think
I drink that much 118.35 I prefer because 122.12 scarification

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123.29 artulam 124.27 demonstrates 126.19 fasting? 129.35 ilium?
135.22 men? 28 writer looks at p. 190.30 sqq.
140.31 I prefer which 141.12 warm 146.18 perhaps passing
excites contrary humors, which he 33 acer 148.19 I prefer
callum h., which the rest of the flesh 154.13 some] some 156.15
these 158.6 tarmites? 161.29 inundant? 167.17 nahtscadenbeu
perhaps nahtscadenberi 167.23 I prefer his 169.32 green
176.12 are repeated in the book, which in our text 168.4—13
we read 177.5 I prefer the scapula of pigs 178.6 i. e. the root
galanga 181.5 from the place under the text coll. we have restored the entire reading
to the rivers, and the juice of this and the marrow of the deer
of greater weight than the aforementioned river and than 184.3
biboz] superscr. artemisiam 33 sqq. false from the beginning of the book
to the end transposed. they appear to be 189.35 with 195.15 superscr.
olive oil 198.28 of them 208.33 I prefer to depress 209.1
who 16 crushed? 211.31 having? 217.1 tempered 2 strengthened

219.30 in the margin of heyternescelen 220.13 thus 225.23 quality

24 separated 25 mixed 226.3 blood 20 separated 227.8

heat 232.2 blackness? 3 dryness? 234,22—235,7 the beginnings

of these chapters are consistent with the beginnings of chapters p. 92,24—93,25

235,8 the following about the effect of the moon teaches that the librarian drew from

another source the form of the first letter H, written artfully

; nor do they disagree with Hildegard's reasoning,

v. p. 97,3; 17; 37. 98,21. 237.26 in] and 243.9 coruam Read 5.32 exhales 14.34 liver 24.30 heat 25.21

venenosesimis 36 color 26.7 heat 27.20 color delete

32.33 nec-heat read 36.25 moistening 40.32 infuses

46.28 transgressed 48.20 carried s. a., 73.20 melan-

colic 80.1 incision 82.2 thin 85.13 whom 106.9 beams

118.19 overturned 136.21 procreate 146.12 bitterness 148.29

song 160.36 grows 201.3 siligineum and 202.19 drinks. I was writing to Berlin on the 19th of February 1903. K.

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THE CAUSES AND CARE OF BLESSED HILDEGARDE.

I.

On the creation of the world. God before the creation of the world was and is without beginning, and He Himself was light and splendor and is and was life. Therefore, when God wanted to make the world, He made it out of nothing, but in His will the matter of the world was. 5 On hyle. For when the will of God showed itself to do the work, immediately about the will itself and how God willed the matter of the world to proceed as a dark and formless globe. On the creation of the angels. And the word of the Father sounded: let there be light, and there was light and shining angels. For when He said 10 let there be light, without luminaries and formed light, which are angels. But when He said let there be luminaries, this is the airy light that we see. On the fall of Lucifer. But Lucifer saw a vacant place to the north, and nothing was working, and he wanted to place his seat there, 15 so that he could do more and greater things for God there, unaware of His will for the creation of the rest of the creatures. For he did not behold the face of his father, nor did he know His strength, nor did he taste His goodness, because before he had felt these things, he attempted to rebel against God. For God had not yet manifested these things, but had hidden them, as some powerful and strong man does, who sometimes hides his strength from other men who do not know

it, until he sees what they think of him and what they want to begin and what they want to do. And when Lucifer in his perverse will raised himself to nothingness, since nothingness was what he wanted to do, he fell into it and could not stand, because he had no bottom

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under him. For he had neither a summit above him nor an extremity below him, which could support him, lest he fall. For when he extended himself to nothing, the beginning of his extension produced evil, and soon this evil without clarity and without light burned up in itself through the zeal of God, like a wheel circling and revolving itself, and showed the blazing darkness within itself. And thus evil declined from good, neither did good touch evil nor evil touch good. But God remained whole as a wheel and Father in goodness, because his fatherhood is full of his own goodness, and thus his fatherhood is most just and most kind and most firm and most strong, and from this measure he is placed as a wheel. Now somewhere there is a wheel and it is itself full of something. But if that wheel had nothing else besides the outer circle, it would be empty. And if perhaps a stranger were to come and want to work there, this could not be; for two craftsmen cannot construct their own things in one wheel. O man, look at man! For man has heaven and earth and other works in himself, and the form is one, and in him all things are hidden. 20 Of paternity. Thus paternity is like the circle of a wheel, paternity is the fullness of a wheel. The Godhead is in it, and from it are all things, and besides it there is no creator. But Lucifer is not whole, but was divided in dispersion, when he willed to be, which should not have been. For when 25 God made the world, he had in his ancient plan that he would make man. Of the creation of the soul. And when he made light, which was volatile and which could fly everywhere, he had in his same plan that he would give to spiritual life, which is the breath of life, 30 a bodily mass, that is, a raised form from the mud of the earth, which would neither fly nor breathe and which, due to its impossibility, could not lift itself, and that therefore it was thus bound, the quatine would look more keenly to God. Hence the ancient serpent hated this binding, because, although man 35 was heavy in body, he would nevertheless raise himself to God in rationality. Of the elements and the firmament. And God

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made the elements of the world, and they are in man, and man works with them. For there are fire, air, water, earth, and these four elements are so intertwined and joined together that none can be separated from the other, and they contain themselves together in such a way that they are called the firmament. Of the sun and stars. Now the sun, which is almost the highest in these, sends forth its splendor and fire through them. Around which certain stars are of such great magnitude and brightness that they are like mountains extended through the firmament to the earth; hence the closer they are to the earth, the more luminous they appear. But around the same sun and other stars are of lesser magnitude and brightness, so that they are like valleys to the magnitude of the aforesaid stars, whence they appear less. Of tempest. When there is greater heat and fervor of fire in the ether, that fervor sometimes brings forth and sends forth a sudden boiling and dangerous inundation of waters upon the earth, and hence there are tempests and the breaking up of clouds; as when a pot placed over a great fire suddenly boils and throws out foam. And these storms

very often occur either because of past evils by the judgment of God or because of 20 already perpetrated evil deeds of men or because of future dangers to be signified by this, either of wars or famine or sudden death; because every one of our works touches the elements and is shaken from there, because they are also concerned with the elements. But when the fire is less hot and fervent in the ether, 25 it emits less boiling and flooding of the waters; like also a pot to which a smaller fire is put, which emits a small boiling and foam from there. But when the air is tempered in fire and water, it emits a sweet temperature and, like a pot placed over a tempered fire, 30 it is pleasantly warm. But when the sun rises higher, so that its fire burns strongly to the height of the sky, then also sometimes the air is dry and arid from the heat of the sun, and the fire of the same sun sometimes touches the fire of thunder. Of thunder. For in thunder there is judicial fire and cold and stench. But when sometimes the fire of thunder is touched by the fire of the sun, then it, being somewhat agitated, emits lightning in small quantities.

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Of lightning. And it murmurs in a small quantity and then ceases, like a man who sometimes, moved into anger, does not bring it to perfection but checks it by suppressing it. Sometimes, however, the fire of thunder is agitated by the excessive heat of the sun and is led into great agitation, so that it emits strong and dangerous lightning and loudly raises its voice, like a man who, strongly moved into anger, perfects it in a dangerous deed. And then also sometimes the superior fire of thunder, touched by the fire of the sun, causes the cold that is in thunder to gather together in one place, just as water gathers ice in one place, and that cold leads hail to the clouds, and the clouds receive it and disperse it and send it to the earth. Of hail. For hail is like the eye of thunder. 15 But when the sun is descending in winter, it does not transmit its fire to the height of the sky and burns more under the earth than above the earth and then does not boil in the height of the sky. Of snow. Whence the waters which are in the upper parts, as if sprinkled with dust, become from the cold and emit snow. 20 Of rain. But when afterwards they are sweet in heat, they emit rain, and when the sun sometimes shows neither too much heat nor too much cold, then also sometimes emits sweet rain, just as a man, when he is sometimes happy, often sheds tears for joy. 25 Of winds. The four cardinal winds also burn under the sun and above the sun in the firmament and contain it and surround the whole world, namely from the lower part to the upper part of the firmament, as if with a cloak. For the east wind embraces the air and sends the sweetest dew 30 upon the dry land. For the west wind mixes itself with the flowing clouds, so as to hold back the waters, lest they burst forth. But the south wind holds fire in its dominion and prevents it from burning everything. The north wind also holds the outer darkness, lest it exceed its limit. These four winds are the wings of the power of God. When they move together, they will fold up all the elements and divide themselves and shake the sea and dry up all the waters.

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On the day of judgment. But now they are locked up with the key of the majesty of God, the four elements that were held in moderation, and they will not rule over any man in any danger, except at the end of the world, because then all things will be purified, and afterwards they will themselves carry the song in symphony; and there is no creature that consists of 5 only one property, but has

many. On nothingness. But nothingness has no property in which it subsists, and therefore it is nothing; whence also other creatures, which by their will unite themselves with nothingness, lose their properties and become nothing. 10 On the firmament and the winds. The firmament, however, has fire, the sun, the moon, the stars, and the winds, by which all things consist, and by whose properties it is strengthened, lest it be dissipated. For as the soul holds the whole body of man, so also the winds contain the whole firmament, lest it be corrupted, and they are invisible, as the soul is also invisible, coming from the secret of God. And as a house is not built without corner stones, so neither the firmament nor the earth nor the abyss nor the whole world with all its compositions would be without these winds, because all these are composed and retained with them. For the whole earth would be split and broken if these winds did not exist, just as man would be split apart if he did not have bones. For the principal east wind contains the whole eastern region, and the principal west wind the whole western region, and the principal south wind the whole southern region, and the principal north wind the whole northern region. Of collateral winds. And each of these principal winds has two other weaker ones standing by it, as if they were two arms, into which it sometimes breathes out some of its strength. For these weaker winds have the same nature as their principal winds, so that each of the lower winds imitates the principal wind as its head, inasmuch as they have much less strength, and inasmuch as they have one path with their principal wind, as two ears have one path of hearing in the head. And when

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they are stirred up by divine command, they receive breath and strength from their principal winds, and then they are in such restlessness and cause such and such great crashes and collisions of dangers, as evil humors also cause dangers in men when they cast them into sickness. But those principal winds have never been fully moved in their strength from the beginning of the world, nor will they be moved until the last day. And when they have then shown their strength and have then fully emitted their breaths, the clouds will be split apart from their strength and collision, and the upper parts of the firmament will be folded and broken, just as a man's body is split and all his limbs are cast down, when his soul is loosed by leaving his body. For the east wind has two wings, by which it draws the whole world towards itself, so that one wing from above to below restrains the course of the sun and the other wing meets the sun, so that it is an obstacle to it, lest it proceed further, where it does not tend further. And this wind moistens all moisture and causes all the sprouts to sprout. 20 But the west wind has as it were a mouth for dispersing and scattering all the waters, so that it divides and disperses all the waters into straight paths, so that no water rises above another, but that it may proceed straight, because it has power over that air which carries the waters. And this wind 25 dries up all green things and those which are near it. But the south wind holds like an iron staff, which has three branches above and which is sharp below. For it has as it were the strength of a calibian, which holds the firmament and the abyss. For just as a calibian overcomes and subdues all brass, and as the heart strengthens a man, so also the strength of this wind holds the firmament and the abyss of that region, lest it fall away. And above it has three powers as it were three branches, one of which moderates the heat of the sun in the east and one of which lowers its ardor in the south and one of which cools its heat in the west, lest it exceed its limits in those regions. But below it is sharp, because its strength is also fixed in

the abyss, lest the humidity and

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cold from the abyss rise above the limit. And the same wind makes all things ripe, so that the leaves of the forests and grass, the crops, the apples, the wine and all the other fruits of the earth bring forth to maturity. But the north wind has four pillars, by which it holds the whole firmament and the whole abyss. But when he draws them up, then the firmament will be folded to the abyss. Now these four pillars hold the four elements, which there are joined together and end together in the same northern quarter and are also supported as if by pillars, 10 lest they fall. But when the same wind with its strength shakes its four pillars on the last day, then the firmament will also be folded, as boards are wont to be folded. And this wind is cold and brings cold and binds everything with cold and holds it together, lest they fall. 15 Of the sun. And the sun, as has been foretold, is placed at the summit and as it were in the middle of the firmament and is fiery and airy and with its fire it holds all the support and foundation of the firmament and the air, constellations, stars and clouds, lest they fall and flow away, just as the earth supports all the creatures that are in it. The ether is also held firm by it. But when the sun stands at the height of the firmament, fire meets it and serves it. And the sun strengthens the whole firmament and spreads its splendor over the whole earth, from which it itself brings forth greenery and flowers. But then the days are long, because the sun runs at the height of the firmament, and it is summer. But when the sun declines towards the earth, the cold of the earth from the water meets it and makes all the green things dry. And because the sun then declines towards the earth, the days are short, and it is winter. Also, the heat of the sun in winter is greater 30 under the earth than above the earth, so that if then there were as much cold under the earth as above the earth, or if in summer there were as much heat under the earth as above the earth, the whole earth would be split apart from the excess. But also when winter is coming, a storm rises from the water and obscures the light of the sun, whence there will also be dark days. And when summer is coming, storms fall under the earth, whence

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beautiful and happy days are often, because summer is here; and the sun is whole and full in its circle and does not fail and sends its light into the moon when it approaches it, as a man sends his seed into a woman. 5 Of the moon. For the moon is of fire and of thin air and stands in the air and has a dwelling place in it and is itself strengthened by it. After it is emptied, it goes under the sun, and a sphere extends from it, which draws it to itself, as agate draws iron to itself. It sets it on fire, but 10 and the other planets and stars and the air and the other luminaries that are around the moon burn with it and help to kindle it. And after it has been set on fire, it gradually grows to its fullness, just as a pyre or a house that has been set on fire gradually begins to burn, until the whole 15 is set on fire. For in the meantime, while the moon is growing and filling up, the sun strengthens the higher parts of the firmament and never ceases from this. And the sun has day with and by itself, because the upper firmament is luminous; and the moon the night, because the earth is dark. But even after the moon is full, so that it becomes like a pregnant woman, it emits its light and gives it to the stars; and thus the stars become brighter. Of dew. Then the stars also heat and strengthen the air with the same heat, and the heated air sends its sweat, namely

its dew, upon the earth and fertilizes it. Whence it also produces fruit when it is saturated. For meanwhile while the moon is emptying itself, so that it gives its light to the stars, and while, lit by the sun, it grows to its fullness, the stars send the light and heat which they have received from the moon into the air to gradually warm and strengthen it, and the air pours its sweat 30 down to fertilize the earth from above, so that when the moon is full again, the stars are also empty in the meantime to receive another light and heat again; and when the moon has waned, the stars are full to strengthen the air and the earth; and when the stars have failed, the moon is again 35 full. Of the purification of the air. But when the stars appear at night, which is sometimes seen as fiery spheres

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like fiery darts flying in the air, that is, the stars send fire into the air to strengthen it, so that it too may fructify the earth with its heat. Whence it is also often seen and found that the air purifies itself from the fire and heat of the stars, so that certain impurities fall from it like dregs. 5 Of the threads of the air. Similarly, when summer and winter are separated, so that summer departs and winter comes, or when winter departs and summer comes, a certain coagulation like a certain whiteness of threads flies in the air, where the air purifies itself. Which descends to the earth from the collision of those two seasons of winter and summer, when they collide with each other. Of the eclipse. But what is sometimes seen as an eclipse of the moon is that the elements and storms sometimes collide with each other, as if they were in conflict with each other. But the moon is then neither extinguished nor diminished, but those storms only obscure it for an hour. But the power of the moon is so great that it overcomes those storms and that it again emits its splendor, because the power of the moon is greater than the power of those storms. Of the five planets. There are also five other planets 20, and they have light from fire and from the ether and are the strength and firmament of the firmament. And they have these circuits of both height and depth in the firmament, so that they shine there, where the sun does not shine and where it scarcely shows its splendor. Where they are and run and serve the circle of the sun 25 and hold back the speed of the sun and cause its fire to wane, so that the fire does not emit as much heat as it would do if they did not hold it back. And just as the five senses of the human body contain his body and are its ornaments, so also these five planets contain the sun 30 and are its beauty. On the retardation of the firmament. But the firmament is also revolved around at speed, and the sun with the other planets runs against it and towards it little by little and retains its speed; because if the sun did not retain it by retarding it, or if it itself with the other planets ran towards the firmament with as much speed as it revolves around it,

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everything would be confounded and the whole firmament would be torn apart. For if the firmament were immobile, so that it did not revolve, then the sun would be above the earth almost all summer long without night and under the earth almost all winter long without day. But now it revolves around so that, while it meets the sun and it is with it, it is all the more quickly solidified and strengthened by its heat, namely, while it traverses it and passes through and pervades it with its fire. Before the fall of Adam the firmament was immobile and did not revolve, but after his

fall it began to move and revolve; but after the last day it will stand motionless, as it was in the first creation before the fall of Adam. But now it is therefore revolved around, that it may be strengthened and confirmed by the sun, moon and stars, because if it stood motionless, what was melted and softened would quickly flow down. From this also, 15 that it is now revolved around, it purifies the elements, and that purgation is sometimes watery and black clouds, which we see, just as water also, when it is placed on the fire in a pot, and in the fervor of the heat throws up foam and is purified. Of the consonances of the firmament. In its very revolution it also emits wonderful sounds, which however we cannot hear because of its great height and breadth, just as when a mill or a cart is revolved around, it has its own sounds. But the same firmament is therefore of such height and breadth around the earth, lest men and animals on earth die when it is removed from them; because both men and animals would die from fire, winds, water and clouds if it were near them. For just as the body and soul are together and are confirmed by each other, so also the firmament and the planets are together and are mutually fostered and confirmed by each other. But just as the soul vivifies and strengthens the body, so also the sun, moon and other planets foster and confirm the firmament with their fire. For the firmament is like the head of man, the sun, moon and stars like eyes, the air like hearing, the winds like smell, dew like taste, the sides of the world like arms and like touch. And other creatures that are in the world are like the belly, but the earth like the heart, which, just as the heart contains the upper and lower parts of the body, so also the earth is like dry land to the waters that flow over it, but is an obstacle to the waters that are under it, lest they break out in the opposite way. On the fall of Lucifer and the creation of the firmament. The abyss 5 is like the feet and the gait of a man. Therefore, when the devil fell from heaven, who wanted to sit and reign and who could not create and make any creature, God immediately made the firmament, so that he might see and understand what and how many things God could make and create. Then He also placed the sun, moon and stars in the firmament, so that the devil might see and know in them how much beauty and splendor he had lost. Of the stars. For the stars are not of equal size nor of equal splendor, but some are larger, 15 some smaller, some of greater splendor, some of less. Now the firmament is held above by the sun, so that it may not ascend above the limit, and below by the air of the earth, which contains the earth and the clouds, so that it may not exceed its limit below. And so it is held above and below, as has been shown above, so that it cannot exceed its right ways. Of the twelve signs and planets. But just as the sun is led in its course by the seven planets, so they also in the twelve signs render it as it were service and serve it. For when the sun reaches the sign of Capricorn, the two planets which accompanied it in the sign of Sagittarius, as it were, beckon it to return upwards to its former course, and urge it to its former ascent. And this sign is called Capricorn, which also strives to ascend upwards. For these twelve signs have nothing else in their names, except that the other five planets, according to their duties, either push the sun upwards in summer by ascending upwards, or receive it downwards in winter by descending downwards, and that they serve it in this way. But when the sun reaches the sign of Capricorn, the other three planets run under it and gradually push it upwards as far as the sign of Aquarius. Which

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when it already begins to rise there, heats the earth around its bottom and the waters which are

under the earth, and therefore the waters under the earth are warmer in winter than in summer. Then there in the sign of Aquarius is that planet which always receives its fire from the sun, namely that which in the sign of Cancer stands below the sun, and the other planets, coming in, go backwards. They accompany the sun until the sign of Pisces, and when it reaches that sign, it is already as if in the middle of the waters. And the fish, who had previously hidden themselves from the cold, now feel its heat and proceed to fecundity. And another planet, which was in the sign of Cancer to the right of the sun, meets it here and draws it upwards until the sign of Aries. And when the sun thus reaches the sign of Aries, and there the two lower planets meet it and receive it and with it they gradually ascend and tend forward like a ram with horns. But when it rises higher as if to the sign of Taurus, these two planets remain there, and two others come to meet it, who are rare to see and who are rarely shown, unless they carry some miracles. And these push the sun forward with great power, like a bull, which pushes strongly with its horns, and they transfer the sun to a height, so that, when it comes to the sign of the twins, one of them goes on one side of the sun, the other on the other side of it, thus separating themselves, until they reach their highest altitude. And then, around the sign of Cancer, when the sun is about to return to its descent, the planet that goes to its right precedes it a little and finds another planet standing below the sun, and soon that planet, sensing that planet, moves backward a little, and that one follows it. And that one returns again, and that one goes ahead, and that one follows; and thus for some time, going ahead and returning like crabs, they move forward until they turn the sun to its descent. And that planet that was on the left of the sun remains there, and these two accompany it and in its descent 35 hold it back, lest it run too far in its descent. And so they lead him as far as the sign of Leo. And then those planets which were in the sign of Aries, there meet the sun, murmuring, and the sun then, as if angry because of the difficulty of its return, emits much heat, so that lightning and thunder sound from there, because it is difficult to turn to descend. But when he reaches the sign of Virgo, there meet him those two planets which came to meet him in the sign of Taurus, and then he advances more gently and mildly, because his heat and bitterness are now mitigated, the earth producing no fruit but standing almost in the delight of ripeness. And so they proceed with him as far as the sign of Libra, where greenness and dryness are as it were in balance, so that greenness recedes and dryness advances. And there one of them goes on one side of the sun, the other on the other side of it, separating themselves in the same way as they did in the sign of Gemini, thus leading him as far as the sign of Scorpio, and there one of them remains. But then another planet meets the sun there, namely, the one that was coming below 15 Cancer. And also the planet that ran to it there and went backwards and forwards, still remains with the sun, and so they both go with it. Then also in the sign of Scorpio all creeping things seek their little caves, where they may hide during the winter. But the two aforesaid planets go with the sun in this way up to the sign of Sagittarius, and there they remain. And then in the sign of Sagittarius no planet goes with the sun from now on, as they went with it before, but they allow it to go gently and gently by itself, because it is already in a lower descent; just as a ship going down a river is sometimes allowed to go gently by itself, with the oars raised and sometimes with a pause. But since the sun is in a descent, its heat is chiefly under the earth and also in waters remote from the earth. Those two planets, which accompany it up to the sign of Sagittarius, then lift themselves up into the clouds and with

their heat heat the air more than usual. Otherwise, everything that is on earth would perish. And in this way they serve the sun up to the sign of Capricorn; where the same planets encourage and help it to the ascent of its former course, as has been foretold. 35 Now the sun is like the cap of the firmament, which appears to all the firmament and to the earth and the waters and imparts its heat

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but not to all in an equal manner. For in the middle of the earth it is strongest, and there the earth is strongest from the sun, and everything, both in fruit and in animals, is stronger there than in other places. For when the sun spreads itself farther into different lands, there in the descent of the lands both the earth and the fruits of the earth and the animals that are there are weaker than in the middle of the earth. For wine seeks great heat and grows from heat, and in the earth, where there is great heat from the sun, wine is strong. Corn also seeks heat and cold, and where there is heat from the sun and also cold, there corn abounds. On the difference of fruits. And there are some lands which are hot, some which are cold, some which are lukewarm. And according to this, men, animals, fruits 15 of the earth, and yet all are of one kind, although here they have greater force, there less of the force of the sun. On the firmness of the firmament. The firmament is also held together by the stars, it fall apart, just as a man is supported by the veins, lest he flow away and be separated. And as the veins run through the whole body of a man from the foot to the head, so also are the stars the firmament. And just as blood moves in the veins, and as the blood moves them and makes them jump and strike, so also is fire moved in the stars and makes them move and emit certain sparks like certain leaps and strikes. 25 And this is common to the stars, which make as it were some storms in themselves, according to the works of men at that time. But the planets do not always move in such a different way, except according as they receive from the sun and the moon and as they designate greater signs. But from the place where each star is placed, so the whole firmament passes upward, like a vein that rises from the foot to the head of a man. And they give splendor and heat to every firmament, just as the veins that pass through the liver of a man give blood and heat to the same liver. And they are placed throughout the whole firmament, and both in that firmament which we see by day and in that which we see by night. But the stars are covered by the greatest splendor

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of the sun, which brings day, so that they cannot be seen by day, because its splendor is greater than their splendor, just as when princes are named, the common people are silent, and when princes depart, the common people go before; otherwise they would be seen both by day and by night. 5 On the significations of the stars. For the stars sometimes show many signs in themselves, according to how men are at that time in their works. But they do not show the future or the thoughts of men, but only those things which man already does, either by showing his will or in his voice or in his work, 10 because the air receives them. And he attributes to the stars that they immediately show the works of man in that way. But God made the stars for the service of man, that they might shine and minister to him. And therefore they also show his works, as a servant manifests the will and work of his master. For just as the soul first shines in the body of man and

then proceeds to work, so also the stars shine in the firmament and show the works of man, when man is already at work. On the signification of the planets. But the sun and the moon and the other planets do not always show the works of man, but 20 rarely. And when they show something, this is great and concerns the public interest. For the highest planet, which is called the eye, and the one which is next above the moon, which is called the poor, are placed in the depth of the firmament like two nails and are not visible to men, except that 25 sometimes, when the clouds are overcast, a certain brightness appears from them in the clouds, when they foretell that something will happen. But that some signs are sometimes shown in the sun, this happens because these two planets attack the sun, so that in this way there are signs in it, when 30 some miracle will happen. But the planets themselves will not appear, so that they are seen perfectly and fully, except before the day of judgment. And then they send their brightness from the top to the earth in an unusual way, and by this wise men will understand that the day of judgment is approaching. But the planet, 35 which is called the pupil and which is behind the highest, produced and showed the flood. And this one does not appear like a star,

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but shoots like arrows. And sometimes it has a pale brightness thus indicating something. But the planet, which is after the second is called rich, showed that Christ would fight against the devil. But now it does not appear as a star 5 but as a brightness in the sky, and then it shows future miracles. But when a truncation or change of color is shown in the sun beyond the usual, it portends great things to come in the world. Of the dawn. But that the sun turns red in the morning when it rises, 10 this is from the cold and humidity of the air, because the humidity and cold, which are then, bring redness to the eyes of men. In a similar way, in the evening, when it turns red towards evening, this is from the cold of the air, because then it inclines towards the ocean. But Vesper, which is also called companion, is as it were an intimate and secret 15 friend of the sun. It tempers grain and wine, but at one time more, at another less. Afterwards that planet, which is called poor, stands out and shows its signs, as was said before, and also causes poverty in the abundance of the crops of the earth. 20 Of the signification of the moon. But when some signs are made on the moon, this is also done by those planets, which are placed in the depths of the firmament like two nails and which attack the sun to show signs and move the moon either by burning or by overshadowing it. But the moon receives within itself the filthiness of the useless breezes and the heat of pure air, the stability of the useful breeze, the dangers of storms, the strong air that brings forth all greenness, the air that brings forth fruit, the air that dries and brings about deficiency, which is winter. And it gathers all these within itself in the same way as a man who pours wine into a bottle and takes it up and drinks it again. So also the moon gathers all these within itself by increasing and drinks it by decreasing, and therefore some of its days are good, some bad, some useful, some useless, some strong, some weak, some foul, some green, some dry, some remain in the deficiency of fruit. And since the moon has this change in itself, therefore also the moistening of man has change and mutability in pain, in labor, in wisdom

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and in prosperity. And the moistenings of men should not be noted according to the sun, so that

they are tempered by it, which itself stands in one state, so that it neither increases nor decreases; nor should they be noted according to the stars, since the stars do not act according to themselves but according to the moon; nor according to the times of the year, since they are tempered by the moon; nor according to the breeze of the air, namely rain or drought of winter or summer, because they act according to the moon. For all things are tempered according to the moon, since she is the mother of all times, because, as the children of a mother are numbered from her mother, so all times are numbered from the moon. The air also and the stars sometimes receive the works of men, and according to these they sometimes extend and compose themselves and emit a breeze by divine judgment. And when they are raised to these, the moon is moved from there. And according to 15 those days his days will be either in purity and clarity or in storm. And therefore the moon is oppressed by many dangers and storms, just as a mother also endures many dangers and sorrows in the birth of her children. And therefore the times of the moon are healthy and unhealthy and ripe and not ripe. For if man were to act as he is set, then all the times and breezes would act equally in their times, namely in this spring time as in the past spring time, and in this summer as in the past summer, and so on with the rest. But when man transgresses both the fear and love of God 25 through disobedience, then all the elements and times transgress their rights; like the viscera in man; because, when man exceeds his measure, his viscera follows him; and with evil works he transgresses justice, he burdens and clouds the sun and the moon, so that according to him they do in 30 storms, in rains and in droughts. For the stomach and bladder of man receive all things by which his body is nourished. And when these two take food and drink in excess, they bring storms of evil humors upon the whole body, just as the elements do according to man. 35 For man sows his seed in the moderate season of heat and cold, and it springs up into fruit. And who would be so foolish as to sow his seed in the excessive heat of summer or in the excessive cold of winter? And it would perish and not spring up.

Of the time of begetting. Thus it happens to those men,

5 who consider neither the ripe time of their age nor the time of the moon,

but wish to beget at each time according to their own will. And therefore their children are physically weak in many pains. But nevertheless, however weak they may be in body, God gathers his gems to Himself.

10 And therefore a man should look into the ripe time of his body and seek the right times of the moon with such diligence, as he who offers his pure prayers; namely,

so that he begets offspring at that time, that his offspring may not perish

by failing. Nor should a man who twists food within himself be like a glutton who does not seek the right time for food;

but he should be like one who has the right time, not like a glutton. Thus a man should be and seek the right time for his procreation. A man should not approach a woman when

she is a girl, but a young woman, because she is then mature, nor should he

touch a woman before her beard, but when she has a beard, because then he is mature for the fruitfulness of offspring.

For a man who is in gluttony and in drunkenness often becomes leprous and twisted in his

limbs; but he who is continent in food and drink will have good blood and a healthy

body. So also he who always in lust

and in the excess of his body makes his desires, so that, when

the tempests of his generation arise in him, he loses his seed by casting it out, and often perishes in his seed. But he who

pours his seed aright, brings forth a right generation.

30 Of the elements. 1) Now the elements drink each nature of man, when man draws the elements into himself,

because man is with them and they with man, and according

to this the blood of man overflows. Whence it is also written:

Heaven and earth mourn over man, because

35 restless wars in the works of men the elements often com-

1) 18, 30—19, 33 are read again at the end of the book, cf. adn. crit.

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move, just as a man holds a net in his hand and moves it; so also does man move the elements, which according to his works send out a breeze. On the effect of the moon. And the time of the moon does not dominate the nature of man, as if it were his god, and as if man received some power of nature from it; or as if the moon conferred or took away or constituted something from the nature of man; but the moon meets man in the airy taste of each work of his life, and so the blood and humors that are in man are moved after the time of the moon's commotion, namely according to the moon moving the air in good weather or storm and according to the way in which the blood and humors then flood into man, the moistening of man contracts his nature to itself in its manners. But also when the veins of man swell, namely with anger and wrath, with petulance, feasting, sadness and bodily weakness and with the changing vicissitudes of the whirlwind of man's manners, according to this moistening of man takes on a taste in his nature, just as each cooked food retains a taste according to its kind. But nevertheless, as has been prescribed, the Holy Ghost penetrates all this nature of man, namely in the prophets, in the wise, in the good, in the righteous; and in every good choice drawing them to himself, like the sun through storms, he passes through and searches through, so that this infusion of the fiery Holy Ghost overcomes the changeable nature of man, as it is written: 25 whatever is born of God overcomes the world; and so does not sin. And as vile foods are changed from the taste of spices into another, better taste, so that they lose their vile taste, so by the fire of the Holy Ghost the vile nature of man is turned into a better nature

than his conception shows; and so 30 man becomes another in his nature, because what is heavenly overcomes and overcomes what is earthly, whence all rejoice in God, having been deceived by the ancient serpent. Now, however, as was foretold, the other lesser stars show the diverse and common and lesser works of men. For since there is serenity in the clouds, so that there is no movement of winds, nor storms, nor rains in the air, but that the stars

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appear in their brightness, if then some cloud covers all the stars, so that they cannot be seen, there being no movement of the air, and so it remains that whole night, or even the second and third nights in like manner: it is not without the signification of some portent. But if that cloud covers the stars in one place only, so that they cannot be seen, and if that cloud is quickly withdrawn, it signifies nothing, although there is no movement of the air. That the planets by their nature signify nothing. But these 10 significations are not made by the proper power of the planets or stars or clouds themselves, but by the permission and will and constitution of God, according as God has wished to demonstrate their works to men, just as a coin shows the image of its master. 15 Of the powers of fire. Therefore, when God created the world, he confirmed it with four elements, namely fire, air, water and earth, as has been foretold. For fire, which is the highest in the firmament and in the elements, has five powers, namely heat, coldness, moisture, air, motion; 20 just as man consists of five senses. For fire burns, but coldness hinders it, lest its heat should spread beyond measure. And water supplies it with moisture, so that its breath may kindle. But it is kindled from the air, and is impelled by motion, so that its flame may shine. 25 On the powers of air. But air has four powers, namely, by emitting dew, exciting all greenness, by moving the breath with which it brings forth flowers, by expanding heat with which it causes all things to ripen; just as it itself is expanded through the four parts of the world. 1) For air is a vent, which in the dew infuses moisture into the germinating things, so that all things may become green; and that by its breath it brings forth flowers and by its heat it confirms all things to maturity. But the air, which is next to the disposition of the moon and stars, moistens the stars, just as the terrestrial air vivifies and moves the earth and irrational and sensible animals according to their nature 1) 20,29—21,8 = Migne 1209 D — 1211 A.

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nor is it therefore diminished in itself. But when the same animals die, the same air returns to its former state and is not thereby increased in itself, but remains as it was before. But the terrestrial air, which moistens the earth, causes trees and herbs to green up and grow and move. Nor, when it is in these, does it fail in itself; nor, when they are cut off or torn away, when it comes out of them, does it advance in itself, but remains in its state as it was before. Of the powers of the soul. But the soul of man, coming from heaven from God into man and giving life to him and making him rational, when it leaves man, does not die, but goes either to the rewards of life or to the torments of death, where it will live eternally. On the powers of water. Water has fifteen powers, namely heat, air, moisture, flooding, speed, 15 mobility; and it gives sap to trees, taste to fruit trees, greenness to herbs; and with its moisture it moistens everything, contains birds, feeds fish, makes beasts live in its heat, retains reptiles in its foam and sustains everything: just as the ten

commandments and the five books of Moses 20 of the Old Testament are, all of which God converts to spiritual understanding. 1) For from a living fountain there are waters springing up, which wash away all filth. For water is unstable in every mobile creature and is also the fire of all the greenness of immobile creatures. It flows from the heat of the moist air, and if it did not have heat, it would be hard because of the cold. For it flows from the heat and flows from the humidity of the air. But if it did not have this air, it could not flow. For from these three forces, namely heat, moisture and air, it is swift, so that nothing resists it, 30 where it excels itself. But it also gives sap to trees and makes the same things mobile with its air and gives taste to fruit-bearing plants, namely to each according to its kind, with its warm moisture. Herbs also have their greenness in them from its flowing moisture, and stones sweat from its moisture. Thus the force 35 1) 21,22—21,23 = Migne p. 1211 A.

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The waters gather all things together, lest they fail, because their moisture perspires in all things. It also holds the aquatic birds with its warm heat, and it feeds the fish, because they were born in it and because they live by its breath. But also the beasts that can remain in it 5 endure through its heat, and the reptiles have a breath through its watery breath, so that they can live in this way. For in this way it holds and sustains all things with its powers. Of hyle and the vivification of creatures. Now therefore when the word of God sounded in the beginning, the globe of creatures 10 was without fire and cold. And the spirit of the Lord, who is fire and life, was carried over the waters. Then the same spirit breathed life into each formed creature according to its kind, and by breathing fire into them it kindled it, so that each creature had fire and life according to its kind 15 within itself. Now the work of the word is greenness, but there would be no greenness if it were not held by fire and heat; and every creature would be desolate and divided and fall without consolation, if the foundation of the spirit of fiery life were not strengthened. Of the instability of water. For just as the spirit of the Lord is fire and life, and as it has given being and life to every creature, so water is unstable in itself, which gathers, retains and strengthens other creatures, and is slippery and fragile, giving life and death to many things. It also holds in itself some things in the procreation of others, which could not rely on it, because they would fall; and these sometimes kill. But nevertheless, even in the watery course through which it runs, there is wind and fire. Of the sun and its waters. But the waters, which are as it were at the middle of the sun, when the sun is in the middle of the firmament as in its heart, have great power and a great circumference, and are thick from the heat of the sun and strong from the air. But they are not weakened by the flowing force, because they do not flow; but nevertheless they are driven by the wind. The sun also sometimes attracts fire that is in the waters; and the storm of winds sometimes gathers the same waters in great waves like a flame, 35 which sets something on fire. And then the water is raised up like fire, which is raised up, and the water follows the fire, and in this way hills and mountains are raised up. But when then

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they are restrained by ceasing, they cast down their seed, which is salt made of fire and water, just as herbs cast out their seeds when ripe. Of salt. Now salt is dry from fire, but has the taste of

water from moisture. 5 Of the diversity of waters. And the streams which flow from these great waters, namely from the sea, and the springs which salt up from them, are salty and have greater fire and greater powers in them than other waters; just as the heart also has greater powers than the rest of the body; because even these great rivers, 10 from which they flow, have greater power than other rivers, since they flow over the first and sound sand laid from the beginning and not over that which they have made or uncovered in their course. But water is as it were the watery body of the earth and the earth as it were the heart of the water, because water surrounds the earth and pervades the earth, so that the body encompasses and covers the heart. And the earth supports the water, just as the heart also supports the body. But also the water of the great sea, which surrounds the world, is as it were the side of those waters which are above the firmament, because the top of those which are above the firmament and the extremity of those which are below the firmament are joined to one another. And to these waters are opposed the manifold skins of the firmament, which contain the four different flows and floods of waters, which are folded together like the leaves of a tablet. But just as the soul contains reason, understanding, knowledge and sensitivity within itself, so also the firmament contains and supports the four elements according to their kind. And these waters stand in one place, as they are placed, and irrigate their shield, namely the earth, while they pour in and pour out the waters, so that sometimes they expand on the earth and sometimes they rise by ascending. And again they pour out in the rain, and in this way the water strengthens its shield with the winds and air, so that it does not flow away and does not fall. But the sand of the sea, which from the beginning is placed to the east, is often touched by the inexhaustible air of the earth; and hence there are spices and other medicines in the same sand. If a man could have them, he would not be harmed by any in-

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firmness; but even if some stones of the same sand were able to flow out, because a man could have them, they would drive away infirmities, plagues and putrefactions from him. But the water there is so great and so deep that they cannot be contained. 5 On the outflow of the sea. And since in the east there is a great depth of sand and shore, therefore the sea, by overflowing and expanding itself, does not flow out there; but in the west and in the south and in the north there is not such a great depth of sand and shore. Therefore it flows out there often, making great and wide outpourings there, when it is agitated by the fire of storms into madness, as has been foretold. Whence it there collects in itself many useless and filthy things and attracts to itself the putrefaction of men, cattle, birds and worms. And therefore the springs and rivers which flow out of the sea from these parts are not so wholesome and 15 so good as those which flow out of the eastern sea. On the diversity of waters. For the salty springs and salty streams which flow out of that water of the eastern region by salting out in different lands are pure and, according to the air, are somewhat green from that purity. And in the sand, where they flow, 20 they salt in drops and are healthy and useful and can be taken in drink and are also good for cooking food. And a man who is sick, if he drinks those waters frequently, receives health, because they take away the smoke, stench and putrefaction of evil humors from him like a good ointment. 25 But if he is healthy in body, they harm him somewhat if he drinks them, and they cause ulcers within, which they do not find in him, which they would purify. But the waters of rivers and living and springing springs, which rise in the same

eastern region without the taste of salt and flow from the east, 30 are pure and have a sweet color with a sweet coldness added, so that they are moderately hot and cold and useful to men for food, for drink, for baths, for washing. But they are somewhat acrid and hard on the hands. But the salty waters, which flow from the west, are somewhat turbid 35 like a whirlwind; and food can indeed be cooked with them, because they are somewhat purified by fire in cooking; but taken raw for drinking they are harmful, because in

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the west they attract to themselves all filthy and putrid things and there flow all the corpses of the dead. But if for some necessity and scarcity of other waters they cannot be avoided but to be taken for drinking, then they are first boiled, and when they have cooled, they are drunk. But unsalted rivers and living and springing unsalted springs, which rise in the west and flow from the west, where the sun sets and sets, have clear and thick waters, and are not brought to perfection there by heat or cold, because heat and cold have a defect in both. Hence also those waters 10 are somewhat useless for the uses of men, namely for drinking, for washing, and for bathing, because they are not boiled by the sun. But if necessity compels that whatever is necessary be prepared with them, then they are boiled strongly over a fire and then allowed to cool somewhat to room temperature; 15 but nevertheless they are somewhat good for food, because they are boiled strongly with food. But the waters which are salty and rise from the sea in the southern region, whether they be springs or rivers, are somewhat white and yet not very pure and are neither good for food nor for drinking, since they are poisonous. For small and very venomous worms and small animals, which are somewhat poisonous, flee thither from the cold because of the sun and because of the heat they willingly live there and bathe themselves in the water and lie in that water, because they have the nature of salt and can endure heat 25 and no cold. But the waters of rivers and living and springing springs, which, lacking the taste of salt, rise in the south and burn there in fervor, if they flowed separately and disconnected from other waters, would be difficult to be extinguished by the fervor of their fire, since they have been touched by and come out of inextinguishable fires. And they would be so fervent for food and for certain other uses, because they have been refined and cooked by fire. But after they have reached cold rivers and have been joined to them, so that they flow together, then they are easily stirred up in waves and easily throw out foams and have a kind of silvery heat. And they are useful for food and for drink and for baths and for washing, because they have been purified from impurity

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and from their bitterness, like water that is purified in a pot by the fervor of fire. But nevertheless they make men's flesh fat and its color black. But the salty waters, which rise and flow from the northern quarter towards the east, are harmful and easily bring plagues to both men and cattle, because the power of the salt there is not wholesome, since in those parts there is a change of color and cold; and therefore they are neither fit for food nor for drink, so that they can hardly be used for other uses. But other waters, which are not salty, which flow from the same north towards the east, are cold and useful, because they are slightly touched by that air which blows from the east; which is healthy, because it is temperate, so that it is neither very hot nor very cold. And this air

blows between those mountains, which were placed there from the beginning, and is like a feather from the land of the living, whence it is also more wholesome and wholesome than other air. And from these waters, which rise here, certain streams and springs are brought out, which are as if pure, but nevertheless somewhat turbid, and have a strange taste of water, so that they have a taste either according to 20 wine or in some other way. These waters sometimes suppress dropsy and arrest paralysis, if they drink them, those who are tired of these evils, because the nature of these waters resists the nature of other water and even the nature of straight water. And other waters, 25 near which they flow, they constrict and overcome because of the sharpness of their nature; but they are not useful for food and drink and for baths and washing, because they depress the other waters. But the salty waters, which rise and flow as it were towards the middle of the northern quarter, are good and useful 30 both for cattle and for men, namely for food and drink and for the other uses of men, because in a temperate climate they are neither too hot nor too cold. And also when taken in drink they cleanse a man internally from bad humors. But the rivers, which are not salty and living and springing and not salty springs, which also rise and flow as it were in the middle of the same northern quarter, are pure and have a crystalline color mixed with an iron color. And they are very cold and are very useful, because these waters are not unclean nor stinking nor poisonous, because the different vicissitudes of the sun do not impress themselves on them. And they also have the right taste of water and are useful for men and other animals and are good for food, 5 for drink, for baths and for washing and are also useful for certain medicines. But the salty waters of both springs and rivers, which come from the northern corner on the western side, are somewhat dark, that is, brownish, and are not very pure and are neither useful for food nor drink, 10 because they are deadly. For in the northern quarter near the west lie large and very fierce worms, which could neither be seen nor touched by man unless they died. And these collect in themselves from these waters there and spit out again from themselves, which is their food. And therefore these waters are dangerous, because there they have both heat and cold. But also for this reason these worms live there, because they are cold and can endure cold and no heat. But those which are not salty and come from the same northern part near the west, are pure and of a white heat, that is, grizvaro, and are useless both to cattle and to men, namely for food, for drink and for their other uses, because they can hardly be digested and because men easily swell from them, because they are poisonous and the bowels of man fall into ulcers. For weak men are greatly weakened by them, but healthy men are hardly able to digest them. But in this same northern region the nature of the waters is more diverse and more manifold than the nature of the waters in the eastern, southern, or western regions, because the waters in these regions are permeated and tempered by the heat of the sun, which does not happen in the northern region, because the sun does not reach those parts. But the waters of the marshes, in whatever parts of the earth they may be, are all as it were poison, because they carry in them the unworthy and harmful humidity of the earth and the poisonous foams of worms. And these are very bad for drinking and bad for the other uses of men, except for washing, if they are necessary for work. But whoever wishes to drink them due to the necessity of a shortage of other waters

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should first boil them and allow them to cool and then drink them; but the bread and meat and

beer that are boiled with them can be consumed to some extent, because they are purified by fire. But wells and springing springs which flow from marshes are somewhat better than other marsh waters, inasmuch as they are clean of certain unclean things. And these can suffer somewhat, but still are not very good or very useful. But all waters which are noxious at their source, the farther they flow from their source, the more wholesome they are, because by a long and long course they destroy those things which are in themselves noxious and poisonous, and by a long and prolonged course they are excreted and purified. But the water of wells which are dug deeper into the ground, so that it stands still and has no outlet, is better and sweeter for food, drink, and other uses of men than the water of springing springs which flow. And it is like a sweet ointment in comparison of a springing and an effusive spring, because when it does not flow, it is often tempered by the sweet temperature of the air. For the water of springing springs is rough and by its roughness resists food, so that it can hardly be softened by fire nor easily cooked. And because it is purified and pure, it has few foams, and therefore it also cleanses food to a lesser extent and food is cleansed to a lesser extent by it, just as food is usually cleansed by other waters, which are also cleansed by boiling the same waters. For the water that flows from springing springs is finer and purer than the waters of rivers, because it is cleansed and made pure by the earth or sand or stones where it rises and flows. And it is beneficial to man for drinking, because it is cleansed, and it is also rough and somewhat like wine in its strength, but it is harmful to food for eating and to the eyes for washing because of its roughness. But the waters of rivers which flow over the earth are thick, because they are pervaded by the sun and air, and are somewhat foamy and not wholesome to drink, because a different quality of air and elements is mixed with them, and because they are also infected by smoke, that is, by dust, and by mists which descend from certain weak mountains, and also sometimes by air,

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which is sometimes affected by certain punishments; and therefore they are bad to drink and harm men, unless they are first boiled, that they may be purified from the bad foam and allowed to cool, so that they may be drunk as necessary. But they are also somewhat effective as necessary for cooking food, 5 because there they are purified by cooking and then they are sweeter and taste better. For sometimes it happens that bad smoke and dangerous mist descend from certain weak mountains and that even the air is sometimes affected by certain punishments, and thus the elements are infected and thus 10 mixed with the waters of rivers and wells and springs. Whence again the worst poison, as it were a deadly plague, is in them. And if men or other animals then drink these waters, they bring death upon them, or the limbs are deformed, or whatever they do, they cause weakness in them. Whence 15 it is necessary that they should not be drunk then unless they have been boiled, because they expel the poison from them through the foam of boiling. For if necessity compels any man to drink them, because he has nothing else to drink, he should first boil them and allow them to cool and then drink them, because it is rare 20 that there are no dangers in them, either from the air or from the flying creatures that are washed in them, or from the deadly evil that is in the corpses of the dead, which they contain. And therefore it is necessary that they should not be taken for human use unless they are first boiled. But where there are small, clear, and pure 25 streams, which proceed from other waters as from certain veins, these are purified by

their emanation and are good and useful for all kinds of uses of men and beasts. But the waters of the rain are harsh and take away from sick men stench and bad humors and putrefaction, but they do some harm to the healthy, because they do not find in them what to purify. And these, when they have stood in cisterns, are milder and are good for both healthy and sick men. But still the water of rising and flowing springs is much better. But also when the sun draws its heat to itself, the waters have the greatest cold and emit their foam, namely snow, which covers the earth and fattens the greenness of the earth and

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retains it and does not harm the crops of the earth. But its water is useless for human use and is also light and dirty; and if anyone drinks it, ulcers and scabies very often grow in him, and his bowels are filled with a bruise. For the waters of the rain, when drunk, take away the bruise of the stomach by its sharpness, but the bowels ulcerate. But the waters of the snow, drunk, do not quench thirst to a sufficient extent, because they are light and are quickly digested. But the waters which the splitting clouds suddenly release in excessive outpouring, and hail, are as dangerous as the fer 10 windswept waters, in which the bristles of pigs and the hair of other animals are removed, if anyone were to take them in food or drink. For if anyone were to drink the waters of the splitting clouds and the waters of hail, he would languish for a long time, and his flesh would burst through the cracks, so that many would also die from this. 15 Of the powers of the earth. Now the earth is naturally cold and has seven powers, yet so that when it is divided it is cold in summer, warm in winter, and that it has in itself greenness and dryness, and that it produces sprouts and supports animals, and that it carries all things; just as God 20 worked in six days and rested on the seventh, when he also subjected all that he had created to the use of man. For the earth is cold beneath in summer, because the sun then produces by the power of its rays, but warm beneath in winter, otherwise it would be consumed by cold dryness; and thus it shows greenness in heat, and dryness in coldness. For in winter the sun is barren above the earth and fixes its heat beneath the earth, so that the earth can preserve diverse sprouts, and thus it produces all sprouts by heat and coldness; but it also supports animals that walk and run, lest they drown in it, because it is hardened by both heat and coldness and thus powerfully bears all things. For God so arranged the earth that it should sprout at the right time and also fail in sprouting at the right time, just as the moon also waxes and wanes. 35 Of the sprouting of trees, of grain, and of wine. The trees also, which are in the eastern quarter and are watered from the eastern waters, grow well and produce good fruit in various

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fruits of apples, which have a good taste. But they cannot last long. But the corn there is small and does not tend well to growth, because the land there is somewhat moist; because the land which produces an abundance of corn must be somewhat dry, because great cold damages the corn more than heat, since the corn is somewhat dry. But the vineyards there in the east are useful for much growth of wine and produce very good wine. But the herbs of the gardens and other herbs, which are watered from the waters and grow near the waters in the same eastern quarter, which flow from the east, are virtuous and have a good smell and are effective for medicine and are good

for food; and worms rarely grow in them and rarely eat them, because they are well tempered with respect to heat and cold, because worms flee, because they themselves are a fetid moisture, like the caterpillar and the like, which grow from the foam of the air. But also the trees that are in the western quarter and are watered by the western waters, grow well; but the fruit of various apples, which grows close to the ground and is touched by the moisture of the earth, is somewhat harmful, but that fruit which is high in the trees, 20 is not so harmful, because it is touched by the height of the air, and has a good taste and is not much harm to satiety and can last a long time. But corn in the western quarter is perhaps, but it is not fat, and wine is perhaps, but it is not delicious, and it can last, because the earth there has heat and cold. But the herbs of both the gardens and the fields, which are touched and irrigated in the same western part from the western waters, are sharp to lust and excite every storm of the flesh, namely pleasure, anger and instability of morals and frequent wandering, 30 so that men who have tasted them are sometimes happy, sometimes sad and sometimes quick. And the juice of these herbs and the herbs themselves proceed and advance in growth, because the hot heat and the falling cold there do not quickly fail; and therefore they are strong in their greenness, but harmful 35 to the aforementioned uselessness. But they are also effective (for) magical art and other phantoms, but they do not confer much health

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to the bodies of men, because the day there declines and the night rises; because when the king stood in his honor, malice there cried out and wanted to obscure the supreme king with darkness; but it and its own strength became numb. The trees 5 which in the southern region are irrigated by the waters which flow there, thrive well and produce many orchards, which can also last, because they are saturated with heat. And the corn there is abundant and fat and delicious, and the wine there is abundant and delicious, and has great strength and does not easily perish, but can last, because it is tempered by the great heat in those parts; because wine grows more from heat than from cold, and cold does more harm to wine than heat. But the herbs of the gardens and fields, which in the same parts are irrigated by the waters which flow from the south, are fragile and weak and pale and easily perish, because the right humidity of the air is taken away from them. They are neither very useful for food nor for drink; but they are also of little use for medicine, because they dry up easily; nor are they of much use to cattle, because neither men nor cattle profit little from them. But the trees which are watered in the northern region from those waters which spring there, perish easily, and their fruit in apples and other similar things does not do well, because the cold damages them. But the corn there is also acquired with much labor, and therefore it is small and mixed with weeds and tares, but nevertheless it is somewhat strong. Wine also grows moderately there, and therefore it is sharp and somewhat sour and not very sweet, because the sun does not temper it there. The herbs, both of the gardens and of the fields, which are watered from those northern waters, are not fat and have little medicinal value. But they do not harm the healthy, but they are a hindrance to the weak, since they grow neither from the right heat nor from the right humidity but from the cold, and therefore they do not do much good nor are they very fertile. Of rain. Rain which falls suddenly and in great abundance on the earth is harmful to both the earth and the fruits of the earth

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it damages, because it has certain bruises in it; but moderate is useful and irrigates the earth and makes it produce fruit, since it is sweet and pure and clean for usefulness and fertility.

II.

5 On the case of Adam. God created man in such a way that all animals are subject to his servitude; but when man transgressed God's commandment, he was changed both in body and mind. For the purity of his blood was turned into another way, so that instead of purity he threw out foam 10 of semen. For if man had remained in paradise, he would have continued in an unchangeable and perfect state. But all these things were turned into another and bitter way after the transgression. On the semen. For the blood of man, boiling in the ardor and heat of lust, throws out foam from itself, which we call semen, just as a pot placed on a fire throws out foam from water from the heat of the fire. On conception. And when a man is conceived from the semen of a weak man, or from that semen which is thin and uncooked, but mixed with some decay and putrefaction: he will also be weak very often in his life and as if full of decay, like some wood which, pierced by worms, throws out decay. Whence this man is often filled with ulcers and putrefaction and more easily attracts the decay and putrefaction of food to himself to that putrefaction which he has. But a man who lacks these is healthier. But if there is excess in the semen, then that man who is conceived from this will be incontinent, immoderate and frail and superfluous. Wherefore a man is not hairy. But the fact that he is not hairy is of rationality, because rationality is both for hair and for wings, by which he covers himself and flies wherever he wishes. But the fact that a man has a beard and more hair on his body than a woman is because a man was formed from the earth and has greater strength and warmth and is more omnipresent than a woman; just as the earth, saturated with rain and the heat of the sun, produces herbs and grass and nourishes hairy and feathered animals on itself. But a woman is beardless because she is formed from the flesh of a man and is subject to him and is in greater peace; just as those reptiles that are born from the earth are not hairy, but lie on the earth and feel less rain and sun than other animals that are on the earth. Of reptiles. But also just as animals were created for the service of man and provide him with help and assistance when they pierce him, so that water and rain irrigate him. Wherefore they also always lie in moist places in the earth and [when] they warm it with their breath and moisten it with their foam and sweat, so that it is somewhat strengthened and contained by such exhalations and breaths. But the fact that worms are poisonous in it is from the filthiness 15 and putrefaction of the earth. For rain and dew wash the earth on its surface, and the sun warms it; whence it is above clean and bears clean fruits. But filth and putrefaction flow to its interior, and from there poisonous worms are born in it, just as worms also grow in the man's swill 20 and harm him. So also worms are born in the earth, which are nourished by itself. But these worms are almost devoid of bones, but the poison is as it were for the bones and for the blood and strengthens them. And some of them are not hairy, because they are born from the moisture of the earth and are on the earth and flee from the higher things, so that they are not pervaded by the air or the dew of the sky or the heat of the sun, with which other animals are pervaded. And since they have a nature contrary to man and the higher animals, they are also hostile to them and kill with their poison and harm men and

the higher things to them. But although they have poison in themselves, some are nevertheless effective as a medicine for both men and animals, and if not from the whole, at least some part of their body, which they have from the good juice of the earth, because the good juice of the earth also produces good herbs, as the snake 35 devoured by a deer, by which it becomes young. Of flying creatures. But the birds and animals and beasts, which can and are of use to men, take their life from

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the air according to the disposition of God, from which they are on the earth. But worms and reptiles take their life from the juice of the earth and therefore are willingly on the earth and under the earth. Of fish. But fish receive life from the watery air of rivers, from which they are also in the waters and cannot suffer dryness. And when all these die, their life is gone from their flesh like snow in the heat, and what remains passes either into the air or into the sap of the earth or into the watery air of rivers, from whence it came. Nor from now on does that which has thus vanished give life to any animal which has withered. For as the sap and greenness of trees and herbs, when cut off, withers and dries up in them, and no longer revives other herbs to greenness, because it has withered away: so also the life of brute animals, after it has withered and dried up in them, no longer gives life to any animal, because it no longer exists but has entirely vanished. On the diversity of concepts. Now, however, when a man, in the outpouring of his strong seed and in the right love of charity which he has for a woman, approaches her, while the woman also has right love for a man at that same hour, a male is conceived, because it is so ordained by God. Nor can it be otherwise that a male is conceived, since Adam was also formed from slime, which is a stronger material than flesh. And this male will be prudent and virtuous, because he was thus conceived in the strong seed and in the right love of charity of both, which they have for each other. But if this love is lacking in a woman for a man, so that only the man has right love of charity at that hour for a woman and not the woman for a man, and if the seed of the man is strong: yet a male is conceived, because the love of charity of the man excels. But the same male will be weak and not virtuous, because this love in a woman for a man was lacking. For if the seed of the man is weak, who nevertheless has love of charity for a woman, and she herself has the same love for him, then a virtuous woman is procreated. If, however, the love of charity of the man is towards the woman and not of the woman towards the man, or if the love of charity in the woman is towards the man and not of the man towards the woman,

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but the seed of the man at that very hour is thin: likewise a woman is born from this because of the weakness of the seed. But if the seed of the man is strong, but yet neither the man towards the woman nor the woman towards the man has a love of charity, a male is procreated from it, 5 which nevertheless was a strong seed, but bitter from the bitterness of the parents; or if the seed of the man is weak and neither holds a love of charity towards the other at that very hour, a woman is born of a bitter complexion. But the heat of women, who have a fat nature, overcomes the seed of the man, so that the child is formed according to their likeness in the face many times. But women, who are thin in their nature, often give birth to a child in the likeness of the father in the face. Of

infirmities. But the fact that some men suffer from various infirmities is due to phlegm, which 15 abounds in them. For if man had remained in paradise, he would not have phlegm in his body, from which many evils proceed, but his flesh would be whole and without a bruise. But because he consented to evil and left good, he became like the earth, which produces both good and useful and bad and useless herbs, and which has good and bad moisture and juice in itself. For from the taste of evil the blood of the sons of Adam was turned into the poison of the seed, from which the sons of men are procreated. And therefore their flesh is ulcerated and perforated. Which ulcers and holes create a certain 25 tempest and moisture of smoke in men, from which phlegm rises and coagulates, which bring diverse infirmities to the bodies of men. These arose from that first evil, which man first began, because, if Adam had remained in paradise, he would have had the sweetest health of the best abode, like the strongest balm that emits the best fragrance; but on the contrary, man now has within himself poison and phlegm and diverse infirmities. On continence. But there are some men who are continent if they wish, but if they do not wish to be continent, 35 they are powerful in their will. And they are greedy and intemperate in the fatness of food. Whence a dangerous and poisonous and thick and dry phlegm coagulates in them,

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which is not moist but bitter, and which causes coarse and black and weak flesh to sprout in men; and if these do not wish to abstain from eating fatty foods, they easily attract leprosy to themselves. But also the bitterness of the same phlegm makes a smoke like the smoke of melancholy 5 around their liver and lungs, and hence they are angry and merciless, and the moisture of their sweat is not sober but dirty. And these are not very weak, but are upright and bold, and have tyranny and rapacity in their anger from this temperament. But the phlegm of this temperament 10 quickly crushes and kills some of them, because its force is strong; but some it allows to live for a while. Of incontinence. But there are other men who are in a superfluity of nature and are more incontinent, so that they can hardly abstain and that they are also somewhat weakened. And these have an excess of moist phlegm, because an unworthy moisture rises in them and because this harmful phlegm coagulates in them, which emits an evil smoke into their chest and brain. And the humidity of this fuming phlegm in the chest creates a cold humidity in the stomach, 20 and the humidity of the same phlegm in the brain weakens the hearing in the ears, so that in the stomach and in the ears there is like a useless fog, which harms good herbs and good fruits. And this same phlegm does not harm the lungs, because the lungs are also moist, but it harms the spleen, because it is fatty 25 and refuses moisture, since if it had moisture, it would immediately flow down and melt. And it also weakens the heart, because the heart will always have complete strength and always refuse superabundant moisture. But these men of this temperament are mild and cheerful, but slow, and some of them live somewhat long, because this phlegm does not kill them, nor does it give them any health at all. There are also other men who are angry, but quickly let go of their anger, and are good and cheerful, but cold, and have various minds and are satisfied with little food. And these, from the three phlegms, namely, dry and moist and lukewarm phlegm, attract to themselves a kind of watery foam, which arises from the same phlegms and which shoots out like dangerous arrows into their veins and marrow and flesh, like boiling water that throws out boiling foam. (Of) phlegmatics. For when in these men the different 5 humors of phlegm are excited, so

that the same phlegms are agitated in the same men by immoderate food and drink and by foolish joy, sadness and anger and by immoderate lust, then they boil, like water in a cauldron set on fire, and emit like fiery drops and send them like arrows into their flesh and blood and veins and pierce men with such roughness that it is as if bitter smoke confuses the eyes. And those who are of this temperament often flare up in anger, but they quickly forget it, loving goodness; as, when a storm rises, 15 then the sun appears; so that such is also the strength of their phlegm temperament, that they easily rise to anger, easily to joy; but they do not reach full old age. Of the melancholic. There are indeed other men who are sad and timid and vague in their minds, so that there is no 20 right constitution and state in them. But they are like a strong wind, which is useless to all herbs and fruits. Whence in these grows phlegm, which is neither moist nor thick, but lukewarm, and which is like a bruise, which is tenacious, and which extends itself like gum for a long time, and which prepares melancholy, which in the first rise from the seed of Adam arose from the breath of the serpent, because Adam fulfilled his plan in food. Of the disease of melancholy. And this melancholy is black and bitter and exudes all evil and sometimes even causes weakness to the brain and heart as if the veins were boiling 30 and prepares sadness and doubt of all consolation, so that man can have no joy, which pertains to the heavenly life and to the consolation of the present life. But this melancholy is natural to every man from the first suggestion of the devil, because man transgressed the commandment of God 25 in eating the apple. And from this food the same melancholy grew in Adam and in all his race and arouses all plague in men. But because the aforementioned

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phlegm is lukewarm, it does not depress the force of melancholy, as the other two aforementioned phlegms; one of which in its humidity and the other in its thickness and bitterness has such strength that they resist this melancholy in such a way that a cauldron hanging over a fire depresses the fire, lest it rise up. 5 But men of this complexion are frequently in anger and have fear in great usefulness towards God and men. And some of them live somewhat long, because the force of their aforementioned phlegm is such that it neither completely kills nor completely revives a man, as is wont to happen in some 10 imprisoned man, who is neither killed nor allowed to leave. Thus man, as was foretold, thrives from the four humors, just as the world also consists of the four elements. On the mixing of the elements. For God bound the world together with 15 four elements, so that none can be separated from the other, since the world could not subsist if one could be separated from the other. But they are indissolubly linked to each other. For fire overcomes and subdues and sets fire to air and is stronger than it; but air, which is next to fire, 20 as a fuller makes it burn and tempers it, since fire is as it were the body of air and air as the entrails and as the wings and feathers of fire. And as there is no body without entrails, so neither is fire without air, since air is the commotion of fire; for fire would not burn nor be set on fire if it did not have air. Fire is also the ardor and heat of water and makes it flow, since water would not be liquid nor flow, but would be stronger and more indissoluble than iron and brass if it did not have the heat of fire latent in it; as can also be noted in ice. But water is the cold of fire 30 and stronger than fire when it extinguishes fire. For water was cold and did not flow in the beginning of creatures, when the earth was void and empty, but the spirit of the Lord moved over the waters and heated them, so that they had fire in them and, when melted, they would flow. And the same coldness of water

naturally emits fire from itself and from there boils. For water has fire in itself and fire naturally the coldness of water in itself, since water would not

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flow if it did not have fire in itself, and fire would never be extinguished, but would always burn if the coldness of water were not in it. And fire is also the temper of the earth, firming and drying its fruit and bringing it to maturity. 5 But the earth is an obstacle to fire, lest it exceed its measure and measure. But air is also the wind and helper of water, just as fire is the helper and retainer of it, so that it retains its fluctuation in the right measure. For if it did not hold water in the right measure and path, 10 it would flow out beyond its limit and submerge everything it touched. But water makes the air agile and swift in flying and fertile in sweating, so that it gives fertility to the earth when it emits dew from itself upon it. The air is also like a cloak of the earth, because it drives away heat and cold 15 from it, when it tempers it and sends dew to the earth by its infusion. But the earth is like a sponge and matter, which attracts and receives fertility from it, because, if the earth were not, the air would not have its function of fertilizing the earth. But water is the coagulation of the earth 20 and binds and tames it, lest it flow away. But the earth supports and contains the water and makes straight paths for it and is its support above, so that it may have a straight path, and below itself, so that it may not rise unjustly. For it overshadows it beneath itself and holds it above itself. But the dew, which fertilizes the earth 25 , as was said above, comes from the tempering of fire and air. From dew. For when fire and air mutually exercise their office in a placid temper in the summer season, in a placid and bright breeze without commotion of tempests, because of the heat which they then have in common, they sweat dew, which healthily infuses fertility and fertility for the benefit of the fruits of the earth like seed. Of frost. But when the air in winter inclines itself to the cold of the earth, from this conjunction and collision they bring forth frost and cold, which injures both the herbs and the blossoming flowers and dries up the earth by constricting them. But now, as has been said above, the elements of which the world is made are

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so bound and concatenated to themselves that they can never be separated from one another, since fire is not without air, nor air without water, nor water without earth; although fire has stronger powers than air, and water stronger than fire, and earth more fruitful and fertile than these three. But the roughness of one heightens the gentleness of the other, and the gentleness of the other mitigates the harshness of the latter, namely, that they naturally agree with each other in such harmony and measure that nothing else disturbs them, except that sometimes, because of the judgment of God, they provoke fires or storms or effusions or infertility. Of the fog. For in certain mountains and in certain valleys and in certain other places [from which] sometimes, by the judgment of God, a certain fog first rises black, which afterwards, as it expands, becomes turbulent and has a somewhat evil and dangerous stench. And this, when it spreads itself throughout the world, brings diseases and pestilence and death to both men and beasts. And sometimes a certain fog rises from the humidity of the waters and touches a little of what is on the earth and is thus spread throughout the world. And it brings a little disease and pestilence to men and cattle, but it does not kill them, and it takes away the first blossoms of the fruits that are breaking out and

damages the fruits, so that the trees and herbs shrink their leaves and that they wither, as if they had been poured with hot water. But another 25 kind of fog rises from excessive heat and from the excess of the air and clouds and from their humidity, and it is not dangerous. But also a kind of fog rises from the cold and from the humidity of the earth and a kind of fog from various waters, which nevertheless do not bring dangers to men and cattle and the fruits of the earth 30 because it is their nature to rise in their own time. That the sun is red in the morning when it rises, this is from the cold and humidity of the air, because the humidity and cold, which are then, bring redness to the eyes of men. In a similar way also in the evening towards evening, when the sun is red, this is from the cold of the air, which then inclines towards the setting. That there are only four elements. Therefore, there cannot be more

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or fewer than four. And they consist of two kinds of higher and lower. For the higher are celestial, but the lower are terrestrial; and those who live in the higher are impalpable and are of fire and air; but those who dwell in the lower are palpable and formed bodies and consist of water and slime. Of the soul and spirits. For spirits are fiery and airy, but man is watery and slimy. Of the creation of Adam. For when God was creating man, the slime was congealed by water, from which man was formed, and God sent into that form a fiery and airy breath of life. And because the form of man was of slime and water, from the fire of the same breath of life the slime became flesh, and from its air the water, by which the slime was congealed, became blood. For when God created Adam, the splendor of divinity shone around the mass of slime from which he was created, and thus that slime, having given form in the lines of the limbs, appeared outwardly and empty within. Then also God internally created in the same mass of slime 20 the heart and liver and lungs and stomach and viscera and brain and eyes and tongue and the rest of his interior. And when God sent the breath of life into him, his matter, which are bones and marrow and veins, were strengthened by the same breath; and he so distinguished himself in the same mass, 25 as a worm twists itself into its house and as greenery is in a tree; and they were also so strengthened, as silver becomes in a different way when a smith throws it into the fire; and so it sat in his heart. Then also in the same mass from the fire of the soul flesh and blood were made. 30 Of hair. And the greenness of the soul sent foam and moisture to the head, namely to the brain, from which the brain is moist, and from that moisture the head sends forth hair. Of the interior parts of man. Now the soul is fiery, windy 35 and moist and possesses the whole heart of man. But the liver warms the heart, the lungs cover it, and the stomach is the innermost dwelling place in the body of man for receiving food.

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And the heart has the property of knowledge, the liver the property of sensitivity, the lungs the property of the leaf the path of rationality, the mouth is the trumpet of those things which man utters, and is the receiver of the nourishment of the body and utters the voice, but does not receive the voice; but the ear receives the voice, but does not utter the voice. 5 Of the ears. And the two ears are like two wings, which bring in and bring out all the sounds of words, as wings carry birds in the air. Of the eyes and nostrils. The eyes are also the ways of man and the nostrils are his wisdom. And so also by the other 10 members man was made. That there are elements in man.

Now, as has been said, the elements, namely fire, air, earth, water, are in man and work in him with their powers and in his works like a wheel with its bends they turn rapidly around. 15 For fire with its five aforementioned powers is in the brain and marrow of man, because, when the first man was changed from mud, a glowing fire burned in his blood by the strength of God, so that even the blood is red. And fire shows heat in sight, coolness in smell, 20 moisture in taste, air in hearing, and motion in touch in man. But air with its four powers, as has been said, is in man's breath and rationality. For it serves the living breath, which is the soul, in man, which carries him, and is his wing of flight 25, where man draws breath into himself and draws it out, so that he may live. And the soul is fire, which penetrates the whole body and gives life to man. Air also kindles fire, and fire burns in all things through air. Air also shows dew in emission, greenness in excitation, breath in motion, 30 heat in the expansion of man. But water with its fifteen powers, which have been mentioned above, is in the moisture and in the blood of man. Of blood. For water is in man, since blood is not lacking in him. And this makes the moisture in man 35, so that greenness also flourishes in him and that the coagulation of the bones lasts in him. But of the coldness of the veins

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they are strengthened in man, because blood flows through it and has drops and moves the whole body. It also pervades the flesh with blood, so that it can last, just as it also binds the earth together. But fire surpasses the coldness of water, 5 so that it flows, and water with its fire and coldness pervades the earth so that it is strengthened by it. And the frost, which hardens the waters by ice, is in stones, from which they cannot be softened, just as the bones are hard in the flesh of man. So water manifests heat in the blood of man, in his breathing 10 his air, in his perfection his moisture, in his purification his flooding, in his vegetation his speed, in his strengthening his juice, in his fruiting his taste, in his erection his greenness, in his strength his moisture, and in all his structures his moistening. The earth also, with its seven qualities which are prescribed, is in the flesh and bones of man, and the flesh is moist and grows in them. Of the flesh. But as the earth is strengthened with fire and water, so the flesh of man is composed of veins and moisture. But the coagulation of the bones is made of its coldness. 20 But fire surpasses all these, so that strength is in man. For the flesh of man is of the earth and has a cold moisture, but the blood warms it; and if it were not warmed by itself, it would return to clay as it was before; and therefore it is strengthened by the heat of the blood, as the earth by the heat of the sun. But 25 nevertheless it is bloody by its softness and has the strength of the earth in itself. For it sweats from cold humidity, it heats from heat, and without coldness, like the earth, it could not last. Of generation. For man is fruitful from coldness and heat and has a joyful life with other creatures 30 and produces offspring from himself, because heat is his greenness and coldness his dryness; and by these all he germinates. But when old age comes to man, all external heat returns to him; otherwise he could not live. And thus his flesh becomes cold externally and he warms internally; 35 wherefore whatever an old man does, he is quickly tired in it. And animals adhere to him, when he feeds on them and when they also feed on him, and thus he bears all things, when every creature

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is in him. And the earth with the flesh of man shows in its heat its coldness, in its coldness its heat, in its growth its greenness, in its decay its dryness, in its germination its quickening, in its multiplication its support, in its bearing the compassion of all its members. 5 And man derives sensuality and desire from fire, but from air his thoughts and wandering, but from water his knowledge and motion. Of the quickening of Adam. For when Adam was on earth, fire stirred him up, and air stirred him up, and water perfused him, so that he was all moved. Then God cast a sleep upon him, and he was cooked in these powers, so that his flesh was scorched by fire and that he breathed by air and that water circulated in him like a millstone. Who after he awoke was a prophet of the heavenly things and was knowledgeable in every power of creation and in every art. Of the prophecy of Adam. And God gave him all creatures, that he might penetrate them with his manly power, because he knew and acknowledged them. For man himself is every creature, and the breath of life is in him, which has no end of life. 20 On the infusion of the soul. For what the soul is sent into the body is a breath, and it is sent from God, and by bodily works, whether good or evil, it receives merit. And these works are, as it were, the framework of merits. For just as a child does not know at first what he later understands, because, 25 when he is more mature, he grasps the intellect that understands all things, and just as he then embraces his works by considering and kissing them, and as he is later wearied by old age, so the soul progresses by works. And by good works it is as if encircled with a royal robe, but by evil works it is obscured, 30 just as the earth is also pervaded by waters; and just as waters flow in certain places, so the soul pervades the body and excels the body itself, but it also itself, with its external eyes closed, sees the future with prophecy many times, because it remembers that it lives without the body. 35 On the sleep of Adam. For after the first sleep of Adam, his prophecy was true, because he had not yet sinned.

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had been, but afterwards it was mixed with falsehood. And Adam, created from the earth and raised with the elements, was changed, but Eve from Adam's rib was not changed. Of Eve's wickedness. And the same Adam was manly from the greenness of the earth 5 and most strong from the elements, but Eve was soft from her marrow and had an airy mind and a sharp and delightful life, because the weight of the earth did not press down on her. But as she was brought out of man, so the whole human race proceeded from her. Man also is divided into two parts 10, namely, those of wakefulness and those of sleep. But the body of man is nourished in two ways, so that it is filled with food and that it is refreshed by sleep. But after the soul has left the body, it will then live with it in another way, and this that which is good can scarcely endure. Whence also 15 it cries out to God and says: When shall I put on my flesh, with which I have lived in the daytime? For when God created all creatures, day appeared together with the whole light, which night had not yet divided. Of the exile of Adam. But after Adam sinned, night began to come, and all the elements were darkened by great darkness, in which Adam was led into that exile. When he saw the light of this world, he rejoiced, because he himself was dark, and said with tears: I must live in another way than God gave me to live before. And so he began to labor with sweat. But before Adam and Eve had transgressed the divine command, they shone like the sun in splendor, which splendor was also for them as it were for clothing. And when they transgressed the command of God, they no longer shone as they had done before, but became dark, and so they remained

in that darkness. Whence when they saw that they did not shine as they had shone before, they knew that they were naked, and covered themselves with the leaves of the tree, as it is written there. And Adam before the transgression shone like the sun without works, because he had not yet done any work. But after the end of the world the righteous will shine again like the sun, as it is written: The righteous will shine like the sun in the kingdom of their Father. But with holy works they will shine. For in the splendor which the saints will then have, holy works shine and are set, as precious stones are set in gold. Wherefore Eve fell first. But if Adam had transgressed before Eve, then that transgression would have been so strong and so incorrigible, that man would also have fallen in such great hardness of incorrigibility, that he would neither wish nor be able to be saved. Hence what Eve transgressed first could be more easily erased, because she was also more fragile than the male. The flesh and skin of Adam were stronger and harder than those of men now, because Adam was formed from the earth and Eve from it. But after they had begotten children, their flesh became ever more and ever more fragile and fragile, and so it will be until the last day. Of the flood. But when Adam was expelled from paradise, the water before the flood was not of such speed in its course, nor of such liquidity, as it became afterwards. But it had a kind of membrane over it, which slowed it down a little, so that it flowed gradually. But the earth was not then muddy, but dry and fragile, because it had not yet been transfused by water. But it bore fruit beyond measure according to the first commandment. At that time also men had forgotten God, so that they acted more according to cattle than according to God. Wherefore many loved cattle more than men, so that even with cattle both women and men 25 mingled and communed in such a way, that the image of God was now almost absent in them. And the whole human race was changed and transformed into monsters, so that even some men formed their manners and voices according to beasts, by running, howling and living. For before the flood, beasts and cattle were not yet so rough as they became afterwards. Neither men fled from them nor men from them, nor were they terrified of one another. But beasts and cattle gladly remained with men, and men with them, because even in the first rise they almost took their origin together. But both beasts and cattle licked men and men from them, whence

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and they loved each other more in contrariety and clung to each other. But yet Adam had begotten certain sons, who were so filled with divine reason, that they did not wish to mix themselves with any filthiness, but to remain in holiness. Whence they were called sons of God. Why sons of God. And these looked and inquired where those men were who had not mingled with cattle and who were not deprived of cattle, although they were the sons of transgressors, as has been said above. 10 Hence they were also called sons of men, because yet they were neither deprived in their forms nor with cattle. And they took wives of the daughters of these men and begat sons by them, as it is written: The sons of God saw the daughters of men, that they were beautiful. But there are also certain beasts and 15 cattle still, which in this way, as has been foretold, have contracted for themselves much of human nature from men. Then the cry of this iniquity rose before the eyes of God, because the image of God was contracted and crushed and rationality confused in fornication. Wherefore the spirit of God, 20 which was carried in the creation of the world, sent forth waters upon the waters, and the membrane of waters, by which the waters before were somewhat retarded,

lest they should flow with such speed as they now flow, was rent, and the water became swift in its course and drowned men. Then the water so transfused the earth, 25 that it became as it were rusty and firm and that in all the fruits it gave a new juice and stronger than before and that it released wine, which had not appeared before. But also the stones, which were created with the earth and which were covered with earth, were made manifest and appeared by the water, and some 30 of them were split, which were before whole. On the generation of stones. But stones did not grow before or after, except those which appear clear and round in rivers, but were only created with the earth and were revealed only by the flood. 35 On the rainbow. Then God placed his bow in the firmament of heaven to strengthen the firmament and to resist the waters. And the same bow is fiery and has the colors of the waters, which

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are as strong against the waters as the clouds, so that by fire and its colors it supports the waters, as a net retains fish, lest they escape from it. And after the flood greater wisdom and greater virtues were made in men than they had been and had appeared before. But before the flood the whole earth was full of men and beasts, and they were not separated from one another by water or forests, because there were not yet great rivers or great forests, but only springs and small streams that could be easily forded, and a few woods that men could easily pass through. But after the flood some springs and some streams flowed into great and dangerous rivers, and great forests grew, by which men and beasts were also separated, so that afterwards men abhorred beasts and beasts men. For even before the flood it did not rain, but only dew descended upon the earth. 15 But after the earth was pervaded and established in the flood by waters, the earth naturally seeks the rain of waters. Of the situation of the earth. And the earth is small and near the bottom of the firmament, which if it were in the middle of the firmament, then it would have to be larger and then it would also easily fall 20 and break apart, if it had as much space of air under it as it has above it. But it is also to the south as if it were the descent of a mountain, whence it also has greater heat from the sun, because the sun and the firmament are closer to it there. But to the north it is high at 25 degrees, and there it is also greater cold, because neither the firmament nor the sun are there near the earth, but a certain greater space of the firmament. That man is made up of elements. Now, as was said above, just as the elements together contain the world 30, so also the elements are the framework of the body of man, and their effusion and their functions are so divided through man that he is contained at the same time, as if they were also effused through the world and operate. For fire, air, water and earth are in man, and from these it is made up. For from fire it has heat, from air it has breath, from water it has blood, and from earth it has flesh, so that it also has sight from fire, hearing from

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air, motion from water, and walking from earth. And just as the world is in prosperity when the elements perform their duties well and in order, so that heat, dew, and rain divide themselves individually and moderately in their time and descend to the temperature of the earth and fruits and bring much fruit and health; because if they fell on the earth all at once and suddenly and not in their time, the earth would split and its fruit and health would perish: so also, when the elements

work in an orderly manner in man, they preserve him and make him healthy; but when they are in discord within him, they make him weak and kill him. For the coagulations of the humors from heat, humidity, blood, and flesh descending into man and existing in him, if they work in him with tranquility and just temper, have health; 15 But if they touch him at the same time indiscreetly and fall upon him in excess, they make him weak and kill him. For heat and moisture < and > blood and flesh have been changed into contrary phlegms in man because of Adam's transgression. On the diversity of phlegm. For dry phlegm is drawn and excited by fiery heat 20 and moist phlegm by airy moisture and foamy phlegm by watery blood and lukewarm phlegm by earthly flesh. And if any of these increases in man beyond measure, so that it is not checked or tempered by another, it destroys and weakens the man; but if each 25 keeps its measure rightly, so that it is also thus tempered by another, which is compelled to have its measure rightly, it restrains and renders the man healthy. For when one excels in the dominion of power, the other is subject to it in servitude, and the other two follow moderately with a lividity, and thus the man is in bodily tranquility. On the humors. For when there are four humors, the two most excellent are called phlegms, and the two subsequent are called livores. But each humor which is superior surpasses the next one following it by a fourth part and 35 half a third part; and that which is subordinate moderates two parts and the remaining part of the third part, lest it exceed its measure. For the first humor

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in this way surpasses the second, which are called the two phlegms; and the second the third, and the third the fourth, which are two, namely the third and fourth, called livores. And the superior ones surpass the lesser ones in their abundance, and the lesser ones moderate their abundance by their emptiness. And when a man is thus, he is in tranquility. But when any humor exceeds its measure, that man is in danger. But when any of the aforementioned anger unjustly exceeds its limit, it does not have sufficient strength to overcome the humors that are superior to it, unless it is either incited by a subsequent anger, if it precedes, or helped by the preceding one, if it follows. And in any man in whom this kind of anger extends beyond its measure in excess, the other humors cannot be peaceful in him, unless it is only in those men whom the grace of God has infused either with fortitude, as in Samson, or with wisdom, as in Solomon, or with prophecy, as in Theremias, or in certain pagans, as in Plato and others like him. And where the others aforesaid are insane, there these will be by the grace of God most strong in probity, because the grace of God permits them sometimes to be in some change, so that sometimes they are in weakness, sometimes in health, sometimes in fear, sometimes in strength, sometimes in sadness, sometimes in joy. And this God restores in them, so that when they are weak, He makes them healthy, when they are timid, He makes them robust, when they are sad, He makes them happy. Hence if in any man dry phlegm excels wet, and wet foam and tepid, there dry phlegm is like a mistress, and wet as a handmaid, and foam and tepid as lesser and latent and livid servants. And then these two latter are, according to their powers, the livid of those above. And this man is naturally prudent and angry and vehement in his works. And he is not stable in these, because dryness consumes them and easily rises again in them, like a flame that quickly falls and quickly rises again. And he is healthy and lives a long time, but he does not reach full old age, because, after his flesh has been dried up by fire, he does not have full help from moisture.

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Of frenzy. But if perhaps the foam or tepids, which are then drawn there, the lividity of the aforementioned phlegms, namely dry and moist, and which should rightly be at rest, exceed their measure like a wave that is moved beyond its measure in water: they are turned into poison, and from them such a tempest arises that none of the others agrees and that they do not exercise their office correctly. And these aforesaid are so opposed to the two above that all four are repugnant to each other. And that man who suffers this diversity and contradiction in his body will be frenzied, because, when the interior humors resist each other, that man will be furious and tear himself apart unless he is tied with ropes. And he does this for so long, until the aforesaid foam and the aforesaid tepids, having been weakened, return to their right order, and he will no longer be a languid man. But if the wet surpasses the dry and the dry the foam and the lukewarm, which are also then their subsequent bruises: this man is naturally prudent and stable and perseveres in these and is healthy in body and will be long-lived. 20 Of contracted. But if the foam and the lukewarm, which are then the bruises of the wet and the dry, have exceeded their limit, so that the foam rises and makes like a boiling watery smoke and the lukewarm drips, thus preparing a whirlwind in discord they bend the man's neck and bend his back 25 and make him all contracted, until he ceases from this evil; but he can live long in this way. Of fools. But in whom the dry surpasses the foam and the wet and lukewarm foam, this man is sometimes angry in folly and sometimes happy in folly. And he is not weak 30 and is somewhat robust and can live long, if God wills. Of paralysis. But if the wet and the warm, which are then the bruises of the dry and the foam, blow out their measure like a dangerous wind, they are turned as it were into a commotion of winds 35 and make a dangerous sound like the sound of thunder. And that sound resounds in the veins and in the marrow and in the temples of that man. Whence he who suffers these, is paralyzed

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is rendered impotent and powerless in his whole body; and this for so long, until the aforesaid bruises have ceased and returned to their right course. But he will be able to live a long time, if God permits. Of good manners. But if the foam exceeds the dry and the wet and the warm, then that man has good manners 5 and is benevolent and tender in body, but he does not live long. Of madness. But if the wet and the lukewarm, which are also then the bruise of foam and the dry, exceed their measure, then the wet turns round like a wheel and sometimes throws that man into the water and sometimes into the fire, and the lukewarm sends him into madness. And this man is such that in him knowledge disappears, whence he also becomes insane. He is neither fully healthy nor fully sick. Of insanity. But when in some dry he exceeds 15 the lukewarm and the lukewarm wet and the foam, which follow: this man is insane in mind and body and is horrible to himself and to other men in his manners and is uselessly headstrong in all his causes and is somewhat healthy, and can live a long time. 20 Of despair. But if the moisture or foam, which are then the bruise of the dry and lukewarm, have blown out their measure, so that the moisture emits a bitter smoke into him and that the foam makes him livid and slippery like a tortoise, then in this way they prepare a sound in him, like the sound of the blowing north wind, and fall upon the heart of that man and upon his senses, so that he can have no hope or confidence in God, nor in man, nor in any

creature. And these last so long, until the aforementioned bruises have ceased from their horror. 30 Of the timid. Whence it would be better for him to die than to live. But yet he can live a long time. But if the dry and dry moisture and foam excel the lukewarm, he has many pressures in his character within himself, and anger and sadness and sometimes joy, yet none of which he leads to perfection, because in all these he is timid, like a wave in water, since he fears all these things in himself.

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And some of these live long, but still the greater number of them quickly fall into death. Of the mute. But if the moisture or foam, which are also then there attracted by the lividity of the aforementioned phlegms, namely 5 lukewarm and dry, and which rightly should be at rest, exceed their limit: the moisture prepares like a boiling watery smoke, and the foam binds and strangles rationality in man, so that he cannot speak but that he becomes mute. But since he is unable to speak outwardly, he is so much wiser inwardly in the soul, and because rationality is also bound outwardly in him, his knowledge is dissolved in him and feels. And this man is not bad, but is also healthy in body and lives long. Of goodness. But when in a man the wetness surpasses the foam, and the foam the dryness and the lukewarmness, which follow, then these two subsequent things, according to their powers, are the bruise of the two preceding, namely the wetness and the foam, and that man has naturally very good manners and is cheerful, and his flesh grows, and cannot easily be angry nor is he bitter; but he is weak and will not live long, because the dryness in him is moderate. Of canker. But if the dryness or the lukewarmness, which are then the bruise of the wetness and the foam, have exceeded their measure, they cause a belching with noise and hiccups in the man and prepare a canker in him and cause him to be eaten by worms, and cause the flesh of his body to swell up in shapeless ulcers, so that even in this way, in the swelling, his arm or his foot will be larger than the other. And they do this for as long as they have ceased from this plague, from which he cannot live long. 30 Of gout. But if the foam goes beyond the wet and the wet beyond the dry and the lukewarm, that man has good knowledge, but is rash and overly vehement in knowledge, so that he scatters his knowledge in various places like chaff scattered by the wind, and seeks to have dominion over others. 35 And he is healthy in body, except that he easily becomes weak in his legs and that he easily gets gout; but he can live a long time, if God so pleases.

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Those who kill themselves. But if the dry or lukewarm, which are then the bruises of the foam and the wet, have gone beyond their course, then the dry surpasses the foam and the wet and entangles them, and the lukewarm makes a boiling watery smoke in the man, so that that man throws himself into death, unless either God or men prevent him. And this man is neither fully healthy nor fully weak, but is somewhere between the two. And he can live a long time, if he has a guard. Of the drop. But in which the dry and moist exceed the dry and lukewarm, and the foam, which remain here, he can suffer adversity in himself and in other men, and is sad in his mind and has no great anger, but is useful in his manners; but he is not very weak, except that he is sometimes wearied by a plague called gout; and he will be long- 15 gaiety. Of instability. But if the dry or foam, which

are then the bruises of the wet and lukewarm, exceed their measure, the dry tends itself upward in him, as that herb called winda, and the foam prepares in him a bitter belch, 20 and thus they make in him an inordinate course, so that he would run everywhere and tear himself apart all over, if permitted. And this lasts so long in him, until these bruises have ceased in him. But he can live a long time, if God and men guard him. 25 Of the irascible. But if the lukewarm surpasses the moist, and the moist the dry and the foam, this man is shrewd and flees peace and loves discord and strife; and he is dry in body, but gluttonous in food; nor does he have health, but nevertheless from this he does not lie down on his bed, but walks like that; 30 and he can live a long time, but does not reach perfect old age, because, before he reaches old age, (he dies.) Of syncope. But if the dry or foam, which are then the bruises of the lukewarm and moist, exceed their measure, 35 the dry exalts its flame, so that that man will be gluttonous in binge, and the foam makes him desire food.

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Whence he is sometimes rolled about like a wheel, so that he falls sometimes as dead. But this plague has his spirit with it, lest he die, until it ceases. And this man is weak and does not reach perfect old age. 5 Of instability. But when in some foam there is an excess of lukewarm and dry and moist, which then follow it in this way as an attracted bruise, as was written above about the others: then this man sometimes has an inappropriate joy and an inappropriate sadness and sometimes an inappropriate anger, but he is benevolent; and he suffers foul and sordid phlegm and an unworthy smell and taste in himself; nor is he wise, and rarely reaches old age. Of the possessed. But if the dry or moist, which are then there, the attracted bruise of the aforementioned phlegms of foam and lukewarm, and which rightly should be in rest, have exceeded their measure: there the feeling of his soul and his taste and his sense vanish and fail, and then the airy spirits come and hinder that man and prepare heresy in him and surround him, because the knowledge of his soul has fallen asleep; and in this way he is in danger, unless God drives them away. Of severity. Whence the same dries up in himself, and thus he cannot live long. But if the lukewarm surpasses the foam and the foam the remaining two phlegms, namely dry and moist, which are then in the lividity according to their powers: that man is hard and spares no one and is a bad inquirer and bitter in his manners, nor are any sufficient for him; but he is fat and healthy, but cannot live long. Likewise about frenzy. But if perhaps the dry or moist, which are then there attracted by the lividity of the aforementioned phlegms, namely lukewarm and foam, and which rightly should be at rest, have exceeded their measure: there the dry lividity rises above its measure and twists itself into the man and suffocates his spirit as if for a moment, and the moist lividity prepares errors in him, so that he tears himself apart and utters evil and insane words; but he is also angry and evil and frenzied in the brain and restless, and rarely reaches old age. Of health. But if the aforesaid humors

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keep their proper and just measure in man, as has been said, he is in rest and health of body; but if they are at variance with each other, they make him weak and infirm, as has been prescribed. That there are only four humors. Now man cannot consist of one humor, or of two, or of three, but

of four, that they may be tempered one with another, just as the world consists of four elements, which agree with one another. Of the vengeance of God. Which if at any time, because of the judgment of God, they have unleashed their terrors inordinately, they bring many dangers both to the world and to men, so that fire is like a lance, air like a sword, water like a shield, and earth like a dart, provoked to the vengeance of men. For the elements are subject to man, and in so far as they are touched by the works of men, so they sometimes exercise their offices. For when 15 men mix with one another in battles, terrors, hatred and envy and in contrary sins, then they overturn themselves into another and contrary mode, either of heat or cold or of great effusions and floods. And this is of the first disposition of God, because it has been so established by God for them 20 that they sometimes operate according to the works of men, since they are touched by their works, where man operates with them and in them. But when men are on the right path and moderately do both good and evil, then they exercise their offices by the grace of God according to the need of men. 25 On penance. But when the same elements, as has been said, send forth their terrors upon men, then let men weep, cry out with sighs and tears, that they may receive these elements and bring them to the blood of the immaculate lamb, and the grace of God may succor them. 30 On the fall of Lucifer. Lucifer was cast down from heaven with such strength that he is not permitted to move from the place of Tartarus. For if he could be moved, he would change all the elements by his strength, so that he would even make the firmament move backward and that he would obscure the sun and moon and stars and 35 that he would hold back the waters and do many contrary things in creatures. To him adheres the whole crowd of demons,

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some of whom are of greater strength, some of lesser. But there are also some who converse more often with men and are less averse to sacred places and also less averse to the cross of the Lord and divine offices. And all these 5 conspire with him into the world. But to his greatness the devil is of almost as much strength and power and malice, as he is also as it were his greed and as it were his will. And because he is not permitted to be moved, he is sent into the world like a Python of demons. For he has the power of deciding by means of dissimulation and many other vices, so that he seduced Adam in paradise and called him lord of the earth, and he will bring the breath of Lucifer into Antichrist through his strength to conceive him; whose strength will ascend to that place from which the devil, having been cast down, 15 has fallen; where the zeal of the Lord is a fire made into the black matter of storms of such strength and bitterness, that it often burns and splits in the elements and sends out terrors with its voice, so that the devil, in fear of that, does not dare to exercise his powers openly, except as a thief; hence he is a liar. 20 This zeal will also burn and split the elements on the last day, which is the vengeance of God. And that he forbade the blessed evangelist John from writing the words which the thunder spoke 1) , this was done because they then showed all the terrors and distresses which men have suffered and will suffer before and 25 afterwards; because if man knew them beforehand, he would not be able to bear them because of the weakness of the flesh and because of the excessive horrors; because man tolerates them more easily, while they occur through times and at intervals of time, than if man knew them beforehand for one hour. And so it happened, 30 because thunder is so terrible and of such strength and horror, that if man knew what thunder was, he would fear it, so that he would put aside the true God for

fear of it, because he hears its voice. [There are winds above and below and around the sun and with their strength they disperse and scatter its fire, because if they did not do this, the sun 1) Rev. 10, 4.

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would emit such a blazing fire that neither the earth nor the other elements nor other creatures could bear it.] Of fury. For if in a man one humor, exceeding the others, does not maintain its right order and measure, that man will be weak and infirm; but if two arise in a man inordinately 5 together, he cannot last, because he either rages or perishes altogether in the body, because these are not rightly mixed; or if three extend themselves together beyond their limit, this man becomes weak and will soon die. But if all four should blow out inordinately, 10 that man is quickly killed by them in the blink of an eye and in an instant, since he could not subsist for any length of time, but would be completely shattered, as if all things were shaken on the last day, when the four elements repel each other. Of the creation of Adam. God made man from clay, 15 but man was changed from clay into flesh, and therefore he is his own cause and ruler of creation. And he works the earth so that it may bear fruit, and there is strength in the bones, in the veins, and in the flesh, and he is with a whole head and thick skin, and he has his strength with him and produces seed 20 like the light of the sun. But the woman is not changed, because the flesh taken from the flesh remained, and therefore she is given the artifice of the hands, and she is as it were of air, since she carries and generates a child in her womb. And she has a divided head and thin skin, namely, so that the child whom she carries in her womb may have air. Of conception. Such, however, is the beginning of the rise and coagulation of every man. In man there is will, consideration, power, and consent. Will precedes, because every man has the will to do this or that. 30 And consideration follows and looks at whether that cause is suitable or unsuitable, sober or immoderate. Then power follows, which has the work of accomplishing in itself, so that it accomplishes it. And consent follows, because the work cannot be accomplished without consent praising it, so that it consents. These 35 four powers are in the rise of man. Then the four elements, which excite the four humors in man, come with

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an excess and tempest, so that fire, namely dry, ignites the will beyond measure; and that air, namely moist, moves consideration beyond measure; and that water, namely foam, causes power to fluctuate beyond measure; and that earth, namely lukewarm, causes consent to bubble beyond measure. And all these things, from the excess of superfluity, create as it were a tempest, and from the blood they bring forth a poisonous foam, which is semen, which, when it falls into its place, the woman's blood joins itself to it, and from this it will be bloody. For the first beginning of man arises through the pleasure which the serpent breathed into the first man in the apple, because then the man's blood is shaken by pleasure. Hence the same blood also sends forth a cold foam into the woman, which coagulates from the heat of the mother's flesh and extends into a bloody form; and the same foam, thus remaining in the same heat, afterwards grows from the sweat of the mother's dry food into the thickness of a small human stature, until the writing of the creator, which formed man, pours out the same thickness of a human stature throughout, just as a craftsman shapes his

lofty vessel. For in the transgression of Adam the strength of the man in the genital member was turned into poisonous foam, and the woman's blood was turned into a contrary effusion. For from the strong and upright nature of man his blood has seed, because he was made flesh from the earth. But from the right nature of a woman, her blood, because it is weak and thin, does not have seed, but only emits a thin and small foam, because it is not of the two kinds of earth and flesh, as a man is, but is taken only from the flesh of a man; and therefore she is weak and fragile and is a man's vessel. And from the love of a man her blood is shaken and emits as it were a foam, but more sanguine than white, to the man's seed, which unites itself to it and which makes it hot and sanguine and strengthens it. For after it has fallen into its place and lies down, it becomes cold- 35 cit. And so long it is as it were a poisonous foam, until fire, namely heat, warms it, and while air, namely the breath, dries it, and while water, namely fluorine, admits to it pure

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moisture, and until the earth, namely the cuticle, constricts it. And then it will be sanguine, that is, not all blood, but a little mixed with blood. And the four humors, which man draws from the four elements, thus remain about the same seed in moderation and temper, 5 until as it were flesh coagulates and is confirmed, so that the form of man can be figured in it. And then from it the form of man is figured out like a painting, and the marrow and veins stick themselves into that whole form like threads and divide themselves throughout it and make like knots of connection in it everywhere, but also like the membrane of an egg they surround its marrow, which will later become bones. And then it is figured out as clearly and as openly as some form, as a painter openly figures out some form. And wherever the future members will be, there the divisions, down to the cuticle, which still holds them together, are split, like slime that is split by the heat of the sun, and then dry flesh becomes dried up from poison, and straight flesh is perfused with straight blood. For from the mother's heat it progresses into the fatness of coagulation, not yet alive, but persisting in the aforesaid heat, and this work is 20 in one month, namely, in which the moon waxes and wanes; and thus also the aforesaid coagulation grows and fattens, because, if it were not vivified in this fatness, it would all dry up, from which dryness the mother would be made very slow and painful. 25 On the infusion of the soul. Then, as God wills and as He has arranged to be, the breath of life comes and touches that form without the mother knowing it, like a vehement hot wind, like a wind that blows against a wall with a sound, and infuses itself and inflicts it on all the joints of the members of that form. And thus all the divisions of the members of the same form are sweetly divided from themselves, as flowers divide themselves in the heat of the sun. But there is still so much weakness in the same form that it cannot move, but lies down to sleep and breathes little. And the spirit passes through that whole form, filling and strengthening it in the marrow 35 and in the veins, so that then it grows more than it did before, until the bones are extended above the marrow and until

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the veins become so strong that they can retain blood. And then the infant moves as the mother feels it, as if suddenly aroused, and then it always remains mobile. For, as has been foretold, the living wind, which is the soul, 5 by the will of Almighty God enters that figure and strengthens it

and makes it vital and circulates in it on all sides, like a worm that has woven silk, in which it is covered and enclosed as in a house. And thus in this figure it feels where the soul can be divided, bent and inclined, and also considers all the 10 places of the veins and first dries them out in the manner of a hollow reed and sticks them into the flesh, which it turns into redness by the heat of its own fire, which the soul is fire; Whence it also pervades that whole figure with its spire, just as the whole house is illuminated by the fire that is made in it, and all the veins retain their places in which they are contained, just as the earth is also contained with the waters. But the soul, in all these things, as the living air makes the blood flow, and contracts the flesh with a bloody tinge in a diligent humidity, just as meat is cooked by fire in a pot, and strengthens the bones and fixes them in the flesh, so that the same flesh may be supported by them, lest it fail, just as a man builds his house with wood, lest it be destroyed by falling. And this is the second month, in which the aforesaid figure is confirmed in the waning and advancing of the moon by the soul. The soul, which is in the veins, [and] completes the flesh and bones with blood, which signifies the advancing of the moon. But that which cannot yet move itself, signifies the waning of the moon. Thus the soul resides in that figure and looks at all the places with which it will perform the works, since it feels that it will move the whole 30 same figure, just as the wheel makes a mill go round. And this begins according to the course of the sun in its circle. For as the sun rises in the morning, and as it extends its course from morning to third, from third to sixth, from sixth to ninth, from ninth to evening, so it also sits in the eyes, so that it prepares them for light by seeing through the windows, and also in the chest, so that it makes it go around with thoughts, and in the heart, so that it shows it to fly with knowledge, in

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also in the belly, connecting all its viscera like a net and confirming them in hollow cavities, in which foods are preserved, by which the aforesaid figure is nourished; which the teeth grind, which are planted without marrow like a root by the moist fire of the soul without water, so that the same foods are sent into the belly, in which they remain until a temperate time. The soul also divides the juice of food into the brain, into the heart, into the leaves of the lungs, into the liver and into all the veins and, by the strength of its heat, strengthens the stomach and those viscera which carry food, so that they do not flow away, but that they may stand in their place. And then it also turns into the legs, confirming them with its fiery heat and supporting all the attached buildings of the legs, just as a house is confirmed and supported by columns. And then it also enters the feet and the divisions of the feet, as God created them by writing, because just as the feet of columns support the columns themselves, so also do the feet of a man support his legs. For the soul itself strengthens, vivifies and illuminates the shape of the body, for this reason also because there is a blazing fire in the body, just as fire shines in the whole house and in all its corners and as it illuminates the whole house. Hence man is like the sun and the moon, because just as the first hour of the day shows the day, so the soul looks through the windows of the eyes by seeing the light, and as the third hour of the day expands the same [soul], so the soul multiplies thoughts in the breast; and just as the sun also burns strongly in the sixth hour 25 and has everything in its power, so the soul, knowing many things in the heart, shows many things in its works; and just as the sun at the ninth hour inclines itself to a certain coolness, (because) it has already completed the work of

the day, so it is in the soul, when it itself works in the belly with the foods with which man feeds, which take root, grow, and are perfected by the sun. But towards evening the sun hides itself under the earth, and night appears, because the soul remains in the legs, which hold the whole man, and around that hour the man, tired of work and emptied of food, slumbers until the sun rises again. 35 For the soul rightly divides the juice of foods throughout the body and expels the remainder, just as wine purifies itself from dregs

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and the body is not empty of the soul in any place, because it pervades the whole body with its heat. For man is created from four elements, two of which are spiritual, two carnal, namely fire and air 5 spiritual, but water and earth carnal. And these four combine in man into one, they also cook him, so that he becomes sanguine and carnal with all his appendages. But fire and water are contrary to each other and cannot dwell together, whence it is necessary that each of them be governed by a master. Water also resists fire, lest it proceed burning beyond its place, and fire constricts water, lest it flow beyond the heat of dryness more than is just, and these two powers of fire and water temper the whole earth with the air of the clouds, so that they subsist and do not fail. So also it is in the blood of man, which is red from the heat of fire and watery from water, because, if the blood were not watery in its heat, it would not flow at all, but would dry up and fall like scales. If the earth were not watery, as straw would be scattered, not one whole creature could exist. Whence the rest of the creature depends on these two forces, and without them no form would be formed, and if these two were not thus united into one, the other forms would not subsist. For God thus created man from the clay of the earth, which itself consists of the breath of the soul, watery earth, 25 fiery and airy, and thus the soul moves man with the four elements, because the figure formed by the earth consists of the finger of God and is mixed by water, moved by air and cooked by fire. But the body has taste, taste delight, but the soul desire, and desire will. And the soul is like fire, but the body like water, and they are together. Thus man is the work of God. Therefore also, whatever work the body demands, the soul works in it, and therefore the soul is the worker and desires the body, and the soul is more powerful than the body, since it itself 35 fulfills its desire, nor would it have the possibility without the body of man, which passes through and moves man, who is the work of God; and it would not be without the body, nor

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the body with flesh and blood would be moved only by the soul; but the soul cannot live without the body, but the body cannot live without the soul, which after the last day demands its clothing and then governs it according to its desire. So also man is in two 5 natures, namely body and soul, so that flesh is not without blood nor blood without flesh, which are nevertheless dissimilar in their nature, and just as the soul is by no means without the body and God is by no means without work. For his work was eternally hidden in him before and during the ages, just as the soul is hidden invisibly in the body. But the soul lives without a body, and after the last day desires its clothing from God, that it may attract it to itself; and so also God, who before and during eternity was life without beginning, in the appointed time attracted to himself his clothing, 15 which was eternally hidden in him. And in this way God and man are one as soul and body, since God made man in

his image and likeness. But as every thing has a shadow, so also man is the shadow of God and the shadow is the display of the work, and man is the display of Almighty God in all his miracles, and he himself is a shadow, because he has a beginning. But God has neither beginning nor end. Whence all heavenly harmony is a mirror of divinity, and man is a mirror of all the miracles of God. 25 On generation. Then also the phlegms and humors grow in him, according to the nature of his seed, since according as wheat or rye or barley is sown, according to this also they naturally bring forth the grains. And just as the excess humors in man are turned for so long 30 to much madness and into many dangers, until they cease to be sedated and until they return to their right measure, so also the infant from the first sowing of the seed is turned to many vicissitudes this way and that, before the spirit moves in it and before it works in it rightly 35. On the second birth. Now also, after the seed of man Hildegard's cause and care ed. Kaiser. 5

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has fallen rightly into its place, so that it must also be shaped into the form of man, then also from the menstrual blood of the woman a film grows like a small vessel around the same form, which comprehends and surrounds it, lest it move this way and that or fall, because that coagulated blood is gathered there, so that the same form lies in the midst of it, as a man in the dwelling-place of his house. And in it it has warmth, and in it it is nourished with help from the black blood of the woman's liver until birth. 10 On rationality. And the infant lies locked up in that vessel for so long, until rationality, having its fullness in it, wants to break out. Therefore, it cannot and should not be locked up and silent any longer, because the infant in the mother's womb cannot cry out. 15 On childbirth. But when the birth is imminent, the vessel in which the infant is locked up is torn, and the power of eternity, which brought Eve out of Adam's side, soon comes and overturns all the corners of the dwelling place of the woman's body from their places. And all the joints of the woman's body meet that strength 20 and receive it and open themselves. And they thus contain themselves until the infant comes out, and then they repeat themselves again, as they were before. But also the soul of the infant, while the infant comes out, feels the power of eternity, which sent it, and is happy in the meantime. 25 On sensuality. But after the infant has come out, it soon utters a cry, because it feels the darkness of the world. For when God sends the soul into the human body, knowledge is in it, as if it were asleep. But after it has entered the body, knowledge is aroused in it, when it injects itself into the flesh and into the veins. Of knowledge. But when the birth of man has come, so that the divine power opens the cloisters of the mother's womb, then the infant feels the power of God there, and knowledge in his soul then rises up to learn and to grasp everything to the full, when it is aroused to these things by choice and by desire. For when a man wishes to know any work or any art by choice and by desire, the Holy Ghost

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pours the greenness of that knowledge with its dew, from which he learns and grasps what he wishes to learn. For just as a father and mother respond to their infant when he asks them for something, so also the Holy Ghost helps man's knowledge in any art when man seeks to learn it by choice and by desire and by labor. But when a man turns himself to some evil and to an evil art and desires to learn it, then the devil, seeing this, inspires him with his perversity and cunning, so that he

quickly learns this evil that he desires to learn, because man also has the knowledge of good or evil. But after the infant has come out of the mother's womb, then it is mobile, agile and active and sweats and has diverse phlegm and humors, according to both the nature of its constitution from its birth and according to how they can also be increased and decreased from food and drink. Of milk. But also when a woman conceives seed from a man, so that it begins to grow in it, then also by the same natural force the woman's blood is drawn upwards to the breasts, and what should have been blood from food and drink is turned into milk, so that the infant who grows in her womb may be nourished from this. And as the infant grows in its mother's womb, so also the milk in her breasts increases, so that the infant may be nourished from this. Of the subjection of a woman. Now, however, as the woman is the service of the man, until they become one, so is the woman also the union of the man's seed with his blood, so that they become one flesh. Also of conception. Hence when the man's seed falls into its place, then the woman's blood with the will of love 30 receives it and draws it inward into itself, as a breath in itself takes something away. And thus the woman's blood is mixed with the man's seed, and one blood is made, so that also the flesh of the same woman is nourished, grows, and increases from this mixed blood. And therefore thus the woman is one flesh with the man from the man. But the man's flesh is cooked internally and externally by the heat and sweat of the woman, and thus it draws inward from the foam

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and from the sweat of the same woman. For by the very strong force of the man's will his blood, melted, flows forth and, like a millstone, takes up some of the foam and sweat of the woman, and thus his flesh is mixed with the woman, so that he becomes one flesh with her and from her; and since man and woman are thus one flesh, a woman easily conceives a child from the same man, if she is fertile for childbearing. But that man and woman are thus one flesh, this was hidden in the man's side, where the woman, taken from the man's side, became his flesh, and therefore man and woman flow together all the more easily into one in their blood and sweat for conception. But the power of eternity, which brings forth the infant from its mother's womb, thus makes man and woman one flesh. 15 On adultery. But if a man and a woman, having forgotten their just union, turn to another's union with ardent lust, so that they communicate with another's unrighteous union, then the man has united his blood, which is the blood of his righteous wife, to another's woman, and similarly the woman has united her blood, which is the blood of her righteous husband, to another's man. Hence the children who are born of these husbands, both just and unjust, or wives, both just and unjust, will often be unhappy, because they have contracted the origin of their conception from different morals and from different blood, namely from both men and women. And therefore such parents are called before God transgressors of the right institution, which God established in Adam and Eve. And just as Adam and Eve, having transgressed the commandment of God, delivered themselves and all their children into death, so also those who in this way contaminate the divine institution pollute themselves and those who are thus born of them and send them (into) unhappiness, because rationality in them is polluted and because in their manners they have made themselves common to the beasts. 35 Of thin semen. But if any woman conceives and soon allows another man to approach her, while that semen is still thin, then often the sweat and

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the heat of that man are somewhat united to this semen, so that it is polluted from there as if by a foul wind, just as if someone were to add another liquid to the coagulation of milk, it would be contaminated from there. Of the diversity of semen. But that man in whom 5 the dry, that is, fire, excels, has a hard nature for learning arts, but after he has learned them, he strongly retains them in stability. But in whom moisture, that is, air, is in abundance, he has a quick talent for learning arts, but he cannot be steadfast in knowledge, because after he has learned something, he easily forgets it. But in whom foam, that is, water, is in abundance, he has a quick talent for learning arts, but before he has learned them to perfection, he thinks he knows them, when he does not know them. Whence, when he has exalted himself in them, he fails, because he has not yet grasped them to perfection. But in whom lukewarmness, that is, earth, is in abundance, he has a hard and difficult talent for learning arts; but when he has grasped something of some things with difficulty, he is unable to retain them because of the hardness of his talent. Whence, overcome by boredom, when he cannot retain them, he often ceases to learn and abandons the very thing he had learned. But nevertheless, in some things that concern the earth and worldly affairs, he is sometimes prudent. Of the pleasure of the flesh. The veins, however, which are in the liver and in the belly of a male, meet in his genitals. And when the wind of pleasure comes out of the marrow of a male, it falls into his loins and stirs the taste of pleasure in the blood. And because the place of the loins is somewhat rigid and narrow and closed, that wind cannot spread itself much in it and burns there strongly in pleasure, so that in that ardor it forgets itself and is unable to contain itself, but brings forth the foam of the seed, since because of the closure of the loins the fire of pleasure burns more strongly, although less frequently, in him than in a woman. For just as a ship is in danger in great waves, which rise from strong winds and storms in rivers, so that it can scarcely be contained and subsist at times, so

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Even in a storm of pleasure the nature of man can be hardly restrained and contained. But in waves that rise from a gentle wind, and in storms that rise from gentle whirlwinds, a small boat can be contained, although with effort; 5 and so is the nature of a woman in pleasure, because it can be more easily restrained than the nature of a man's pleasure. For pleasure in a man is likened to fire, which is sometimes extinguished, sometimes kindled, because a fire that burned constantly would consume many things; so also pleasure in a man sometimes rises, 10 sometimes falls, because if it were always boiling in him, the man would not be able to bear it. Of the virile and the choleric. But there are some males who exist as virile, and these have a strong and thick brain. The outer veins of which, which contain its skin 15, are somewhat reddish. And the color of their faces seems somewhat ruddy, as in some images, which are painted red, and they have thick and strong veins, which carry burning blood of the color of wax, and they are thick around the chest and hold strong arms 20 ; but they are not very fat, since strong veins and strong blood and strong limbs do not allow their flesh to become thick with much fat. Of the kidneys. Also the wind, which is in their loins, is more fiery than windy; which has two tents 25 subject to it, into which it blows as into a bellows. And these tents surround the stock of all the powers of man and are of assistance to it, like

some small buildings placed near a tower, which defend it. And therefore there are two, that they may surround and solidify 30 and hold the aforesaid stock so much the more strongly, and that they may receive and draw to themselves so much the more strongly and aptly the aforesaid wind, and send it out equally, like two bellows which blow equally into a fire. Whence also when they raise up the same stock by their virtue, they hold it strongly, and thus the same stock flourishes into offspring. 35 Likewise concerning the exile of Adam. For when Adam became blind and deaf in transgression, this power went into exile and into a foreign thing in him, and fled stealthily to the aforesaid places of the genitals of such a man, and remained there. But even those men

whom we have foretold are prudent and are feared by others

and have embraces towards women and strive to avoid and flee from other men to some extent, because they love women more

than men. For they love the feminine form in union so much that they cannot restrain themselves from burning with great ardor their blood when they see or hear any woman, or when they bring her to their memory in their thoughts, because their eyes are like arrows to the love of a woman when they see her, and their hearing is like the strongest wind when they hear her, and their thoughts are like a storm of tempests, which cannot be restrained from falling upon the earth. These men are virile men and are called craftsmen in their fertility, because they are always ardently fertile in many and many offspring, like a tree that spreads out many branches in itself. And therefore they are also like arrows from the great fire of embrace which is in them. If they have union with women, then they are healthy and happy; But if they lack them,

then they wither within themselves and go as if dying, 20

unless either from the superfluity of dreams or thoughts or

the perversity of some other thing they shake off the foam of their seed from themselves,

for they are in such a ardor of lust that they sometimes

approach some insensible creature that is not alive and twist themselves around it so that they release the foam of seed from the same ardor, 25

as if defending and alleviating the pain of the ardor that is in them,

being tired out by that lust and the pain of the ardor that is in them,

because continence is heavy for them. Wherefore if these men, compelled by some

necessity or by shame or fear or by the love of God, wish to flee women, they should avoid them as if they were poison 30

and flee, because it is difficult and scarcely any reverence and continence can prevent them from embracing women when they see them. But the men who are born of these,

often have bitter manners and are incontinent in lust and are so perverse in their manners to human 35

manners, as is the formless form, which is formed from formless and

almost burnt wood, in likeness to the beautiful form, which is made from beautiful wood, since the devilish suggestion has much company in that conjunction, when they are sown in much superfluity. But nevertheless, when these are in a well and rightly moderate ardor of embrace, 5 those who are then born of them will be very wise and very useful and very swift and of manly countenance and beautiful beauty. Of the sanguine. But others are males, who have a hot brain and a lovely complexion of face mixed with whiteness and 15 redness and fat veins full of blood and thick blood of a straight and red color. But they also have a delightful humor in themselves, which is neither oppressed by sadness nor bitterness, and which the bitterness of melancholy flees and avoids. And since they have a warm brain and straight blood, and since their humors are not oppressed, they have fat flesh in their bodies. But the habit that is in their thighs is more windy than fiery, and for this reason they can have abstinence, because the abundant wind that is in their thighs checks and tempers the fire in them. And when the same wind and fire sometimes fall into their two tabernacles, they perform all their duties with honor and sober love, so that even their stock flourishes into an honorable flower, since they are called a golden building in right embrace, because rationality feels in them where it comes from, and therefore moderation and humane behavior are made in them. And it is necessary for these to unite themselves to the dwelling of men, since the feminine nature is sweeter and lighter than the masculine nature. But with women they can be honest and fertile 30 and they are also able to abstain from them and look at them with beautiful and sober eyes, because, where the eyes of others are like arrows to them, there their eyes symphonize honorably towards them, and where the hearing of others is like the strongest wind to them, there their hearing has like the sound of a harp 35 , and where the thoughts of others are like a storm, there these prudent lovers are called in honor. But they often endure many punishments, where in the possibility

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they restrain themselves, but in them there is a tempered prudence, which feminine art has, which contracts good continence from feminine nature, and they also have an intelligible intellect. But those who are born of these are continent and happy and useful and upright in all their works and remain without envy, 5 because the wind and fire in the thighs of their parents have rightly tempered them; for the fire did not overcome the wind by exceeding it, but the wind tempered the fire. And those who proceed in this way will be useful; but the aforementioned males, if they are without women, remain inglorious like the day that is without the sun. 10 But as when fruits are restrained during the day and throughout the day without the sun, lest they wither, so these, remaining without women, are restrained with a moderately tempered temper; but with women they are pleasant, as if the day were bright with the sun. And because they are pleasant in sight, in hearing, and in thoughts, they more often than others emit a watery and uncooked foam from themselves, which happens to them both while awake and asleep. And they are more easily released from the heat of lust than some others, either with themselves or with other things. Of melancholia. But there are other men whose brain is fat, and the skin of the same brain and its veins are turbid, and whose face has a harsh color, so that even their eyes are somewhat fiery and viper-like, and

they have hard and strong veins, which contain black and thick blood in them, and they have thick and hard flesh and thick bones, which contain a small marrow in them, which nevertheless burns so strongly that they are incontinent with women like animals and like vipers. And the wind which is in their loins exists in three ways, so that it is fiery and windy and mixed with the smoke of black collia, and therefore they have a right love for no one; but they are bitter and avaricious and foolish and excessive in lust and without moderation with women like donkeys; whence if they sometimes cease from this lust, they easily fall into madness of the head, so that they become frenzied. And 35 when they exercise this lust for the conquest of women, they do not suffer from madness of the head; but yet the embrace, which

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they should have soberly towards women, is tortuous and hateful and deadly, like that of swift wolves. But some of these, because of their strong veins and because of their marrow burning strongly within them, are willingly with women according to human nature, but yet they hate them. But some can avoid the female sex, because they do not love women nor wish to have them, but in their hearts they are as fierce as lions, and have the manners of bears; but yet they are useful and prudent in the works of their hands and work willingly. But the wind of pleasure, which falls on the two tabernacles of the aforesaid men, comes with such immoderation and such sudden movement, like the wind that suddenly and strongly shakes the whole house, and raises the stock in such tyranny, that the same stock, which should have blossomed into a flower, twists itself into the bitterness of viperous manners, and in this kind of malice, like a deadly and killing viper, has malice in its offspring, because the suggestion of the devil so rages in the lust of these men, that, if they could, they would kill the woman in this union, since there are no works of charity and embrace in them. Hence the sons or daughters whom they thus produce of themselves, often have diabolical madness in their vices and in their manners, since they have been sent forth without charity. For those who are born of these will often be unhappy and crooked in all their manners, and therefore cannot be loved by men, nor do they themselves willingly have a dwelling with men, since they are weary of many phantoms. But if they remain with men, they are with them in hatred and envy and perverse manners, and have no joy with them. Some, however, born of these, sometimes become prudent and useful, but yet in the same usefulness they show such grave and contrary manners that they can neither be loved nor honored, like ignoble stones, which lie without luster, as if they were extinct, and which are not loved among shining stones, because they have no beautiful luster. Of the phlegmatic. But there are also other males who have a fat brain, both white and dry, so that also

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the veins of the same brain are more white than red, and they have large and squalid eyes and a feminine color in the face, and not a serene skin, but as if of an extinct color; but they also have wide and soft veins, which nevertheless do not contain much blood in them, so that even the same blood is not somewhat bloody, but somewhat foamy. And they have flesh in their body for their own sufficiency, and soft, according to the flesh of women, but strong members, but they do not have a bold or vigorous spirit. But in their thoughts and in the speech of their words they are bold

and vigorous, like fire, the flame of which suddenly rises and suddenly falls, and they also show boldness in their dress, but they do not have it in their works, and they show it more by opinion than by deeds in their conversation. But the wind which is in their loins has a little fire, so that it is moderately hot, like water which is scarcely hot. And his two houses, which should be like two bellows to stir up fire, are left in defection, and have no strength to raise a stock, because they do not contain the fullness of fire in themselves. And these can be loved in that embrace, because they are able to live together with both men and women, and because they are faithful; so that men do not have a deadly hatred, but also in their bodies a little taste of the first creation, where Adam and Eve proceeded without carnal embrace, although they nevertheless fail in both these procreations. And since in them the seed according to the genus of men cannot be, therefore neither in the beard nor in other such causes can men be virile. But also because they are not envious, therefore out of good opinion, in which they are weak in their nature, they love women, who are also weak, 30 because a woman in her weakness is like a child, and from this the same men sometimes become a little hot, so that sometimes they put out a little beard, like some earth that brings forth a little grass. But they do not have the perfection of a plow, so that they climb the earth, because they cannot be united to women in the same way, 35 as fertile men, but are sterile. Hence also in their minds they do not labor much in lust, except that

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they sometimes have it in opinion and preference. And because they have this defect in their bodies, therefore they are also slow in their intellect, and their veins of time are not full of greenness, but have fragile veins like those of reeds and certain herbs, and they are not called virile, because their veins are cold, and because their seed is also thin and uncooked like foam, and they cannot retain it for a suitable time. Of the pleasure of a woman. Now pleasure in a woman is compared to the sun, which gently and gently and constantly pervades the earth with its heat, so that it may bring forth fruit, because if it were to burn it more intensely and constantly, it would harm the fruit more than it would bring forth them. So also pleasure in a woman has a gentle and gentle but nevertheless constant heat, so that it may conceive and give birth to offspring, because if she were always to remain in the fervor of pleasure, she would not be fit to conceive and to beget. For when pleasure arises in a woman, it is lighter in her than in a man, because this kind of fire does not burn so strongly in her as in a man. 20 On the pleasure of man. For when the storm of lust arises in a man, it whirls around him like a mill, because his loins are also like a structure into which the marrow sends fire, so that that structure also pours the same fire into the male's genitals and makes him burn strongly. But when the wind of pleasure comes out of the woman's marrow, it falls into the womb, which adheres to the navel, and moves the woman's blood to pleasure, and because the womb has a large and seemingly open place around the navel of the woman, that wind expands into her belly, and therefore burns there more gently, although more often because of its humidity, and therefore is able to restrain himself from pleasure more easily than a man, either through fear or through shame, so that even the foam of semen is ejected from her less frequently than from a man, and is moderate and of such smallness to the foam of a man as a piece of bread is to his integrity. But yet it often happens, when the aforesaid foam is not expelled from her after pleasure, that it mixes with the veins of the uterus, which are white and fat

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so that it finally flows out during menstruation and what remains is poured out of her, sometimes even being dispersed and crushed in her and reduced to nothing, when she is moved to pleasure without the touch of a man. But the fertile nature of a woman is colder and more sanguine than the nature of a man, and her powers are weaker than those of a man, and therefore she also burns more gently in pleasure than a man, because a woman is only a vessel to conceive and give birth to offspring, and therefore her wind is windy and her veins are open and her limbs are more soluble than men's. But men who are fertile, if they abstain from women, become somewhat weaker, but not so much as women, because they pour out more semen than women. But dry women, if they lack husbands, are healthy, but if they have husbands, they are weak. Just as the flood of rains and tempests sometimes rises and sometimes falls, and as must now boils and now falls, so also the evil humors in man are sometimes raised, sometimes they wither, because if they were always raised in the evil of their strength, man would not be able to subsist, but would quickly perish. 20 For the blood in every man increases and decreases according to the increase and decrease of the moon. Of the change of the moon and the humors. For when the moon increases to its fullness, then the blood in man increases, and when the moon decreases, then the blood in man 25 decreases. Thus it is always both in woman and in man. For when the blood in man has reached the fullness of its increase, if it did not then decrease in man, man would not be able to last, but would be completely destroyed. Of the time of conception. And when in the growth of the moon the blood in man thus increases, then man also, namely both woman and man, is fertile for fruit, namely for generating offspring, because in the growth of the moon, when there is also an increase in the blood of man, the seed of man is strong and robust, and in the detriment of the moon, when there is also a detriment of the blood in man, the seed of man is weak and without strength, they are like dregs, and therefore then more

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is defective for the propagation of offspring. But if then any woman conceives offspring, whether male or female, this man will be weak and feeble and not virtuous. Therefore in the growth of the moon the blood increases in both the woman and the man, and in the detriment of the moon it decreases in both the woman and the man until the fiftieth year of her age. Of menstruation. But when in the detriment of the moon the blood in the man decreases, in the woman the blood during the menstrual period also decreases. But if a woman's menstrual period occurs during the waxing moon, then she suffers more at that time than if it had occurred during the waning moon, because during the waxing moon her blood should have increased, which then decreases during the menstrual period. After the age of fifty-four, however, the blood in a man, according to the course of the moon, no longer increases or decreases with such force and speed as it did before, but up to the age of eighty it causes the flesh in him to thicken a little more than it would have been before, because the same blood in him now ceases to increase and decrease. After the age of eighty, both the flesh and blood of a man flow away in him and the skin contracts and wrinkles arise, whereas in his youth his skin was flat and stretched, because it was full of flesh and blood. And since after the age of eighty the flesh and blood flow away in a man, he becomes weak; wherefore, like a child,

he must be replenished with food and drink, always in need of these, so that what he then has less flesh and blood in is supplied by food and drink. But in women after the age of fifty the menses cease, except in those who are of such health and strength that their menses are prolonged until the age of seventy, and then, as before, the blood no longer flows, their flesh thickens until the age of seventy, because then it is not weakened by the menses. But after the age of seventy, the flesh and blood in them already flow away, and their skin contracts and wrinkles appear, and they are weak, needing to be refreshed with food and drink more often than a child, because flesh and blood are then exhausted, and because they are weaker than males, since this misery of old age is prolonged until the age of eighty in males. But in brute animals also, during the waxing of the moon, the blood increases and decreases at its expense, but still more sparingly than in humans, except for those animals which are born and nourished by the sweat and moisture of the earth, which exist more on poison and decay than on blood, and except for fish which live in water and exist from water, which have little blood. Also in trees which have leaves at their roots, during the waxing of the moon, the sap increases and decreases at the expense of the moon, and therefore, if they are cut off during the waxing of the moon, then because of the sap and moisture which remain in them, they are consumed more by worms and decay than if they were cut off during the detriment of the moon, because, if they are cut off during the waning of the moon, then the sap in them being somewhat diminished, they turn into a kind of hardness, so that worms grow in them that much less and that decay can do that much less harm. On pruning trees. The positions and prunings of trees are also better for stability when the moon is waning than when it is waxing, because if they are done when the moon is waxing, then because of the increasing and superabundant sap they often fall down and take less root and are less fruitful than if they are done when the moon is waning. For if they are done when the moon is waning, then with the sap somewhat diminished, a greater and stronger force of the trees lies hidden within, and therefore they take root and are established more quickly than in superabundant sap, because when the sap later waxes, then that pruning also comes out. 30 On the pruning of vineyards. When also the branches of the vine are cut off for the cultivation of vineyards, they are of greater use and fruitfulness if they are cut off when the moon is waning than when it is waxing, because the more they are cut off when the moon is waxing, the more sap and tears 35 flow out of them. And thus the vine will be somewhat drier than if they were cut during the waning moon, because then

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the inner force remains and the cut grows and hardens with the waxing moon. On the collection of herbs. But noble and good herbs, if cut from the ground during the waxing moon or uprooted, when they are full, are better for elixirs and ointments and for any medicine than if they are gathered during the waning moon. On the collection of apples. But also all vegetables and apples which are gathered during the waxing moon, and the flesh of cattle which is also killed, have greater fertility for eating, because then they are either full of juice or blood, than if they are gathered or killed during the waning moon, except if they should be kept longer, since then it is better and more useful because of the constriction of the waning moon, 15 by which they are constricted, that vegetables and apples are gathered and cattle are killed during the waning moon, so that they can last that much longer. On the cutting of crops. Corn also which is cut off by the reapers during

the harvest during the waxing moon, yields more flour than if it were cut off during its waning moon, because during the waxing moon it has its fullness in itself, which will be somewhat more restricted in its waning moon. But nevertheless what is cut off during the waning moon can last longer in its virtue than if it were cut off during the waxing moon. And the grain that is cut off during the waxing moon, but is thrown into the ground for seed, takes root more quickly and rises more quickly into the grass and brings more grass more quickly, if however less grain, than if it is cut off during the waning moon. 30 Of the time of sowing. But that which is cut off during the detriment of the moon, if it has been sown, rises and grows more slowly and has less grass, but nevertheless brings a greater abundance of grain, than if it had been cut off during the waxing moon. But also every seed, 35 which is thrown into the ground during the waxing moon, rises and grows more quickly and has more grass, which is erected with the waxing moon, than if it were sown during the waning moon,

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because if it were sown then, it would break out little by little, until it rose up well strengthened. Also of the sleep of Adam. But before Adam had transgressed God's command, sleep was put upon him and food was shown him; but after he transgressed, his flesh incurred such weakness and fragility, as the flesh of a dead man is in great instability to the flesh of a living man. But afterwards he was refreshed by sleep, just as he was refreshed by food. And so it is with all men. For as the flesh of man grows by food, so also his marrow by sleep. 10 Of sleep. For when a man sleeps, then his marrow is refreshed and grows, and when he is awake, then his marrow is somewhat weakened and weakened, just as the moon waxes and wanes in its waxing and waning in its detriment, and just as the roots of herbs in winter have greenness in them, which they send forth in summer into flowers. Hence when the marrow of man is either wearied by labors or weakened by vigils, then man is depressed by sleep and easily falls asleep whether he stands, sits, or lies down, because his soul feels the need of his body in him. For the marrow, weakened and weakened during wakefulness, soon the powers of the soul produce from the marrow a most sweet and pleasant wind, which blows through the veins of the neck and the entire neck of the man, and which passes to the temples and occupies the veins of the head, and which thus suppresses the vital breathing breath of the man, so that that man then is and lies as if insensible and ignorant and powerless over his body, having neither understanding nor thoughts nor sensibility then knowingly, except that the soul induces and emits the vital breath, as it does to a waking man, and which contains him both sleeping and awake, and which is in him 30 while he sleeps, as it is in him while he is awake. And thus the man falls asleep, as has been foretold. Then the soul of that man, with its powers gathered to itself, causes his marrow to grow and strengthen it, and through it strengthens the bones and coagulates the blood, it also cooks the flesh and composes the individual members, and 35 expands wisdom and knowledge in the same man while his life is joyful. Thus, therefore, a man sleeping has a greater heat

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inside than when he is awake, because when a man is awake, his marrow becomes soft and slippery and turbid, and for this reason he sleeps; but when he sleeps, his marrow burns, because then it

grows and becomes fat and white. 5 On nocturnal pollution. Hence also then it often moves the blood in the same ardor from its superfluity to pleasure and produces the foam of pollution, sending it to the genitals without the man knowing it. Then also sometimes from the superabundance of food and drink the marrow burns from 10, because immoderate food and drink somewhat supply fire to the marrow and their juice somewhat move the marrow and blood into motion. And thus the burning marrow shakes the pleasure of the taste of the flesh in the blood and brings out the foam of pollution, without the man knowing it, into the genitals, 15 which, however, does not happen or rarely happens from the heat of summer or from the heat of a man's clothes. But because the body is then at rest and does nothing, then the soul, which was occupied with the body in many causes while it was awake, brings out its knowledge with which it works in the body, 20 as if it were its eyes in dreams and looks around, because then it is not hindered by the diverse work of the body. Likewise about Adam and his prophecy. For when God sent sleep upon Adam, his soul saw many things in true prophecy in the meantime, because he had not yet committed any sin. 25 So also while a man is sleeping, his soul would see many things in true prophecy, if the same man were not burdened with sins. Of dreams. But nevertheless, since the soul of man is from God, sometimes it sees and knows true and future things while the body is sleeping, which sometimes happen to man. It also often happens that either tired by diabolical illusion or burdened by a troubled mind, it cannot see them perfectly and is deceived. For oftentimes a man is burdened by the thoughts, opinions, and wills with which he is occupied while awake, and is burdened by them in his dreams, and in them he is sometimes so lifted up as leaven, which raises the mass of flour, whether those thoughts be good or evil. But if

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they are good and holy, the grace of God often shows him the truths in them; but if they are vain, the devil, seeing this, oftentimes terrifies the soul of that man and mixes his lies with those thoughts. But he also often shows base things about holy men in his mockery. For when a man, occupied in his mind with either foolish joy or sadness or anger or distress or ambition to rule or other such causes, falls asleep, the devil, by his illusion, often proposes this to him in his dreams, because when he was awake he saw them in himself. But even when he sometimes falls asleep in the pleasure of the flesh, this diabolical illusion also sometimes opposes him, so that it shows him the bodies of the living and sometimes the bodies of the dead, with whom he has sometimes had familiarity or whom he has never seen with his bodily eyes, so that it seems to him that he delights in sins and pollutions with them in this way, as if he were awake or as if those who have died were alive; so that even shameful things befall him in his seed. And since the devil is at work with a man who is awake with his suggestions, therefore he also tires him in his dreams. But because the soul is fixed in the body, it often consents to it, both when he is asleep and when he is awake, although unwillingly, and sets in motion various movements in it; for just as air in water moves the wheel of a mill around and makes it grind, so also does it set the body of both the sleeping and the waking man in motion to various works. On the effect of the soul. For just as the sun is the light of the day, so also is the soul the light of the waking body, and as the moon is the light of the night, so also is the soul the light of the sleeping body. For when the body of a sleeping man is at the right temperature, so that his marrow heats it in the right measure and justly, and also because he

does not have within himself the storm of vices and the contrariety of morals, then he most often sees truths, because the knowledge of his soul is then at rest, just as the moon emits its splendor clearly and fully, when it is at night without the whirlwind of clouds and winds. But if a storm of various and contrary thoughts occupies the mind and body of the waking man, so that he falls asleep in this storm, then what he sees while sleeping is most often false, because the knowledge of his soul is clouded in these contraries in such a way that he cannot see the truths; just as the moon cannot appear clearly in storms of clouds. And since the soul is fire, it moderately brings in and takes out the breath of the sleeping man, lest that body be wasted; Just as a potter, when he is cooking his vessel in the fire, takes care that the fire is not excessively hot or cold, because if it were excessively hot, the vessel, which has become fragile, would fall apart completely. On breath. But if a man did not have breath entering and leaving him, then he would also lack bodily motion, nor would his blood be liquid or flow, just as water does not flow without the guidance of air. 15 On the contrariety of soul and flesh. But the soul is also a breath tending to good things, but the flesh to sins, and it can rarely and hardly restrain the body from sinning, just as the sun cannot resist worms from coming out of the earth in that place which it itself warms with its brightness and heat. 20 But the soul is also the insufflation of the body, like a bellows of fire, because where wood and coals are placed, there the bellows kindles the fire; so also the soul, joined together with the body and bones and sinews and flesh, inclines itself to every work; nor can it let go of these as long as it is in the body, because the marrow is so firmly fixed in the bones and flesh and all the members as a man is so firmly fixed in a log of wood that he is unable to extricate himself from it. However, just as water sometimes extinguishes fire, lest it burn excessively, so the soul, aided by the grace of God and admonished by rationality, sometimes suppresses the vices of sin, lest they rise and grow excessively. But after the marrow of the sleeping man has been regenerated by growth, and after the soul has composed the entire structure of the sleeping body, it itself gathers back to itself the sweet wind which it sent out from the marrow for the man's rest, and thus the man 35 wakes up. But when he sometimes often wakes up, and when he suddenly falls asleep again so often, then the marrow has not yet regained its fullness and strength, nor have the members been composed for their regeneration. But when a man often wakes up and then often falls asleep quickly, his marrow and limbs are refreshed all the more sweetly and gently, like a baby, when it often sucks and often stops sucking, in the meantime it gathers its strength for its refreshment. On the arousal of the soul. It often happens that a man sleeping lies heavily and hard on his side or on some other part of his body, or so that he is touched by the touch of something or so that he is weighed down by the weakness of his body. And because man is sensitive, the soul, feeling these heavinesses and contrariety and seeing his body weakened by this, gathers its strength and withdraws the wind that it has emitted from the marrow and thus awakens the man from sleep. But also when sometimes a noise or a sound or a voice in a shout is made around the body of the sleeping man, so that the air rebounds because of this, that external air reverberates the air that is in the man, since the elements are also in the man. And the soul in the man, feeling the air moved, moves him to wakefulness by withdrawing its strength. It often happens, however, that a man, either by a sudden noise or touch or in some other way, suddenly and with difficulty awakens. Whence his veins and blood are excited in the opposite way, so that he often suffers pain in his

body or suffers from acute fever or tertian fever, because his soul is moved by sudden haste in him. But when at last a man awakens with right moderation, he often appears sharper in his wit and more cheerful in his countenance, because then all his limbs are at rest. Of excessive sleep. But if anyone sleeps a lot and above the limit, he will easily have various and bad fevers from it and will suffer from blindness in his eyes, because his eyes are closed for too long in sleep, as if someone were to look at the brightness of the sun for too long and thereby bring on blindness in his eyes. But if anyone sleeps moderately, he will have health from it. But he who watches much and beyond measure, incurs bodily weakness and loses some strength

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therefore and in his senses he is somewhat emptied, and the flesh. which is around his eyes, from that hurts and reddens and becomes swollen. But still he does not much harm the sharpness and pupil and sight of the eyes; but he who watches moderately will retain the health of the body. But it often happens that a man is awake and cannot sleep, when his mind is occupied with diverse thoughts and qualities and contraries or detained by great joy. For when he is in sadness or in fear or in distress or in anger or in other 10 these diversities and thoughts, then often the blood that is in him is turned into restlessness; and the veins, which should receive the sweet wind of sleep, are somewhat contracted, so that they cannot receive it. And when he sometimes sees or hears something or something else happens to him, from which he can rejoice beyond measure, then his veins are drawn towards joy and are unable to retain the sweet wind of sleep, so that he does not have the right temper within himself, and hence he remains wide awake, until he looks back contentedly at that thing in his mind, as if the veins had returned to the right measure, and that man dozes. But also when a man is sometimes oppressed by a serious illness, then also the blood and humors that are in him are turned into a certain contrariety and create as it were certain storms and tempests in him, and so because of these differences he is unable to rest, but always remains sleepless and wide awake against his own will and will. A man also when he sleeps, has a different vision than when he is awake, and therefore when he wakes up after sleep, because he was then in a state of sleep, he cannot quickly grasp clarity with his vision, and when he is in darkness, he is unable to quickly convert the same vision that he had in darkness to clarity. In a similar way, someone who is in clarity cannot suddenly turn his vision to another mode in the dark, except after some delay, as when a man utters words outwardly, while his thought 35 lies hidden within. On exercise. But a male who is healthy in body, if he walks for a long time or if he stands erect for a long time, is not

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much injured thereby, because he is in a state of physical agitation, yet so that he does not walk or stand excessively. But he who is weak, let him sit, because if he were to walk or stand much, he would be injured thereby. But a woman, because she is more fragile than a man, and because she has a different skull, let her walk and stand moderately, but rather sit than run, lest she be injured thereby. But he who rides a horse is not much injured thereby, although he is tired thereby, because he is in the air and in the breeze, but he sometimes helps his feet and legs, so that he sometimes exercises them in motion and extension. 10 Of the sanguine. But some women are of a

fat nature and have soft and delicious flesh and slender veins and straight blood without wasting. And because their veins are slender, therefore they have less blood in them, and their flesh grows the more and is mixed with the more blood. And these have a clear and white face and are in the embrace of love and are lovable and subtle in their arts and contain themselves in their own mind and suffer a little effusion of blood in the streams of the menstrual period, and the vessel of their womb is strongly placed for childbirth, whence they are also fertile and can conceive virile seed. But yet they do not bear many children, and if these are without husbands, so that they do not bear offspring, they easily suffer in body; but if they have husbands, they are healthy. But if the drops of blood in the menstrual period are blocked before the natural time in these women, so that they do not flow out, then sometimes they will either be melancholy or suffer from pain in their side, or a worm will grow in their flesh, or effluvium, which is called scrofula, will break out in them, or leprosy, which is nevertheless moderate, will grow in them. Of the phlegmatic. But there are certain other women whose flesh does not grow much, because they have large veins and a fair amount of healthy blood and white blood containing but a little poison in it, from which the white blood takes on a color. 35 And they have a severe face and a dark complexion and are vigorous and useful and have a somewhat manly spirit

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and they endure neither too little nor too much but moderately the effluvium of blood during the menstrual period. And because they have large veins, they are very fertile in offspring and easily conceive, because also their uterus and all their viscera are strongly placed. But they attract men to themselves and lead them after them, and therefore men love them. But if they wish to restrain themselves from men, they cannot restrain themselves from union with them, nor are they weakened much, however little, by that. But still, if they avoid men in union, they will be difficult and serious in their manners, but if they are with men, so that they do not wish to restrain themselves from union with them, they will be incontinent and excessive in lust, according to men. And because they are also somewhat virile because of the greenness which they have in them, they sometimes emit a little down about their chin. But if the stream of blood in the menstrual period is strangled in them before the natural time, then sometimes they either fall into madness of the head, which is frenzy, or they will be splenic or dropsical, or the existing flesh, 20 which is always in ulcers, will grow in them, or they will emit superfluous flesh in some of their members, like a certain pustule in some tree or in some apple. Of the choleric. But there are certain other women who have thin flesh but thick bones and moderate veins and thick and red blood, and are pale in complexion and are prudent and have benevolence, and are shown reverence by men, and are feared. But they suffer much blood during menstruation, and the womb is strongly placed in them, and they are fertile. And men love their manners, but still they avoid them to some extent, because they do not attract them by attracting them. But if they are in union with husbands, they are chaste and keep their wives' faith to them and are healthy in body with them, and if they are deprived of husbands, they will grieve in body, and will be weak both from the fact that they do not know to which man they can keep their female faith, and from the fact that they do not have husbands. And if the menstrual flow ceases in them before it is due, they will easily become paralyzed and will be diffused in their humors, so that they will be weak in their same humors or that they will have pain in their liver

or that they will also easily incur a black swelling of the dragon or that their breasts will become swollen with cancer. Of the melancholic. But there are other women who have lean flesh and thick veins and moderate bones and blood more livid than sanguine, and who also have a face as if mixed with a gray and black color. And these are also windy and wandering in their thoughts and are tedious, fading away in annoyance, and are also of a diffuse nature, so that they are also sometimes exhausted by melancholy. But they also suffer a lot of blood during their menstrual period and are sterile, because they have a weak and fragile uterus. Whence they cannot conceive, retain, or warm the seed of men, and therefore they are also healthier, stronger, and happier without their husbands than with them, because if they were with their husbands, they would be rendered weak. But men turn away from them and flee from them, because they themselves do not address men affably, and because they love men but little. And if these women have had the pleasure of the flesh for a time, yet it soon fails in them. But some of these, if they have been with robust and blooded husbands, then sometimes, when they have reached a strong age of about fifty years, they give birth to at least one child. But if they have been with other husbands, whose nature is weak, then they do not conceive by them, but remain sterile. But if their menstruation ceases before it is just according to the nature of women, then they will sometimes have gout or swollen legs or a headache that is excited by melancholy, or pain in the back and kidneys or they will quickly swell up in their bodies, because those wastes and foulness that should have been purged from their bodies during their menstruation remain blocked in them; and if these are not helped in their illness 35 so that they are not freed from it by the help of God or by medicine, they will quickly die.

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Of baldness. A man whose baldness is large and wide has a strong heat in him. And this heat and the sweat of his head expel the hair, but the moisture of his breath is fertile and moistens the flesh where the beard grows, so that there 5 many hairs arise. But a man who has a shortage of hair in his beard, but an abundance on the crown, is cold and somewhat infertile, and when his breath touches the flesh around the mouth of the same man, it makes the same flesh infertile. But after a man's hair has fallen out in baldness, no medicine can restore it, because the moisture and greenness that he had before in the skin of the head, that is, in his skull, has already dried up, and no greenness can now arise there, whence also the hair will no longer grow there again. And therefore it very often happens that those whose baldness is great and wide, their beard also becomes great and wide, and those who have thinness and a shortage in their beard, have so much more hair on their crown. Of headache. Acute fever, both daily and tertian and quartan, but also other fevers, sometimes touch melancholy, and when it is thus touched, it sends a watery smoke to the head and brain of man, and causes it to be weakened by severe and continuous pain. Of migraine. But migraine also arises from melancholy and from all the bad humors that are in man, and it occupies half of the man's head and not the whole, so that now it is on the right side of the head, now on the left; that is to say, when the humors are in abundance, it occupies the right side, but when melancholy has grown too much, it occupies the left. For migraine has such strength in itself that if it occupied the whole head of a man at once, the man would not be able to suffer. And this can be difficult to expel, because, while it sometimes checks melancholy, it sometimes excites bad humors, and while it sometimes calms bad humors, it sometimes makes melancholy

grow, and therefore it is difficult to receive a cure, since melancholy and bad humors are difficult to calm together. Likewise about headache. But food that has a moist juice in it, such as the juice of garden herbs and

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such as the juice of apples, bread eaten frequently without dry food sometimes gives a person a headache, but this is quickly soothed, since it arises from a mild juice. But phlegm also often overflows in a person and so rises up and tends to his head and shakes the veins of time, which strengthen the forehead, and thus makes the forehead ache. About dizziness. When a person, without the guidance of the teachings of his superiors and without any necessity, is frequently occupied by many and diverse thoughts of his own will, this humors take away the right path, so that he is sometimes headstrong, sometimes slow without their right order, and therefore the head of the same person is turned into dizziness, so that his knowledge and senses are emptied. About madness. And when the aforementioned plagues all come together, so that they rage together in the head of a man, 15 they lead that man into madness and overthrow him and make him void of right knowledge, as when a ship is broken by storms. Whence many think that he is possessed by a demon; which is not the case; but demons rush to this plague and pain and lay snares, according as the offices of insanity are theirs; and yet they do not have the property of their words there, because that man is not possessed by a demon. For if a demon has the property of his words by divine permission in any man, he exercises his spoils there with words and furies in the place of the Holy Ghost for so long, until God expels him, as he expelled him from heaven. Of the brain. The brain is touched by the good and bad humors that are in man; and therefore it is always soft and moist. But if it happens that it is sometimes dried up, it is soon led into weakness. For it is naturally very moist and 30 fat, and is also the material of man's knowledge, wisdom, and intellect, so that it can contain these by emitting and withdrawing them; but it also retains the powers of thoughts. Now thoughts, when they sit in the heart, have either sweetness or bitterness; but sweetness fills the brain and bitterness empties it. And the brain has passages like the openings of a chimney, where smoke is drawn out, and

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those passages are in the eyes, in the ears, in the mouth, in the nostrils, and are there shown. But when sweetness is in thought, then the eyes and ears and speech of man show themselves in joy. But when bitterness is in it, the eyes and ears and speech show tears in anger and in sadness. But the eyes of man are made to resemble the firmament. Of the eyes. For the pupil of the eye has the likeness of the sun, and the black or gray color that is around the pupil, the likeness of the moon, and the outer whiteness the likeness of clouds. 10 Now the eye consists of fire and water. For fire is contained and strengthened in order to exist; but water is brought to sight. But if blood becomes too abundant in a man's eye, it suffocates the eye to see, because it dries up the water which gives sight to the eye, or if the blood there is excessively diminished, the water which should have supplied sight in the eye no longer has its strength, because the blood which should have supported the strength like a pillar is failing. Hence in the old the eyes grow dim, because the water is already withdrawn from them and the water with the blood in them is weakened. But

the young see more clearly than the old, because their veins are still properly tempered in blood and water, because fire and water have not yet dried up and weakened the heat and cold in them beyond their limit. Of grey eyes. But a man who has grey eyes, like water, draws them chiefly from the air; Hence they are weaker than other eyes, because the air is often changed by different breezes of heat and cold and humidity, and also the same eyes are easily injured by bad and weak and humid air and by fog, because, just as these hinder the purity 30 of the air itself, so they also injure the eyes contracted from the air. Of fiery eyes. But he who has fiery eyes, which are like black clouds situated near the sun, has naturally received them from the hot south wind, and they have health, because 35 they are from the heat of fire. But dust and any bad stench injure them, because serenity neglects dust and purity neglects an unknown stench.

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Of eyes of different colors. But he who has eyes like a cloud, in which a rainbow appears, has contracted them from the air of various winds, which possess neither heat nor moisture in stability, and they are weak, because they arise from unstable air, and in a hot breeze they have dim vision, 5 because they are not of fire, but in a pure rainy breeze they have sharp vision, because they are more of moisture than of fire. But all brilliance, namely of the sun and moon and lights and precious stones and metals and all other things, is harmful to them, because it is of the air of various winds. Of turbulent eyes. But he who has eyes like a turbid cloud, which is neither fully fiery nor fully turbid, but somewhat gray, has received them from the livid moisture of the earth, which produces various uses of herbs and earthworms, and they are soft and emit red flesh, because they arose from lividity. But they are not injured by damp air, nor by dust, nor by the bad stench, nor by the brightness of any thing, by which the eyesight of other eyes is injured, as has been foretold, although they are sometimes injured by certain other infirmities. For just as no adversity prevents useless herbs and worms from emerging from the livid humidity of the earth, so the sight of these eyes is not injured by the aforementioned adversities. Of black eyes. But he who has black or turbid eyes, as sometimes there is a cloud, has contracted them chiefly from the earth; and they are stronger and sharper than other eyes, and they retain the sharpness of their eyes for a long time, since they are of the strength of the earth. But they are easily injured by the moisture of the earth and by the humidity of waters and marshes, just as the earth is infected by bad moisture and by the great humidity of waters and marshes. Of the white of the eyes. But when a man's brain is in some way over-fat, that fatness sends bad moisture and sweat to the eyes. When moisture and sweat frequently moisten and stain the eyes, the white of the eye contracts from the thickness of that moisture and sweat, and unless it is quickly removed while it is still fresh, it thickens,

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which afterwards cannot be removed by reason of its thickness as bile, and so a whiteness arises in a man's eye. But also from the coldness of the humors and from melancholy the same whiteness arises. Of the tears of the eyes. But when water from noxious humors 5 has overflowed in the eyes of a man, the same water suffocates and absorbs the fire that is in those eyes, and thus the same eyes become moist, as it were tearful, and begin to grow dim. Of hearing. And when a man's stomach is weak, 10 from it sometimes phlegm extends to his head and falls to the ears and

confuses the man's hearing. But the phlegm sometimes diminishes, sometimes increases, and can be easily cured and driven away. Evil humors also make a certain smoke in a man and emit the same smoke to the head and to the brain 15 , and the same smoke extends to the ears and dulls the hearing and remains there for a long time and is difficult to cure. Of toothache. And certain very minute veins surround the cuticle, namely the membrane in which the brain is placed, and extend themselves to the gums of the teeth and to the teeth themselves. When these are filled with bad and superfluous and putrid blood, and when they are vitiated by the foam in the cleansing of the brain, they carry putrefaction and pain from the to the gums of the teeth and to the teeth themselves. And therefore the same flesh which is around the teeth swells up and so does the jaws of that man, and so the same man hurts in the gums of the teeth. But if a man sometimes does not clean his teeth often by washing with water, from that the bruise in the flesh which is around the teeth sometimes grows and increases and from this the same flesh becomes weak, and so from that bruise which has become old around the teeth, worms sometimes grow in the teeth, and so the flesh around the teeth swells up, and the man hurts from that. Of the redness of the face. But a man who, in his weakness, while lying in bed, turns red in the face, has weak and poisonous blood from the weak viscera, and therefore turns red in the face. For the evil humor comes out of his veins, which enters and passes through his flesh, so that from there they are raised and thickened in weakness, as if pierced by the smallest holes

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. And this man is not sad, but somewhat happy, and can be endured in his weakness. Of the pallor of the face. But he who is pale and thin in his weakness, melancholy is joined to paralysis, so that from this he will be cold, and therefore also because of that cold his face turns pale and he has no progress in his flesh, so that they grow in him, and he is sad in his weakness and is easily moved to anger. But also the stomach gives moisture to the man's viscera and the bladder gives them wateriness; Whence also the viscera themselves always pour and pour out food here and there, and thus they become fat and have various bruises. Of the swelling of the spleen. But when the stomach is ensnared by various and noxious foods, and when the bladder is injured by various and noxious drinks, they bring evil humors to the viscera, and thus emit an evil smoke to the spleen. Of the pain of the heart. And from this it is inflated and swells and is injured, and by its swelling and pain it inflicts pain on the heart and prepares a bruise around it. But the heart is still strong and resists this pain. But when the aforementioned 20 humors in the viscera and spleen of a man have become superabundant and have brought many passions to the heart, they return to melancholy and they mingle with it. And thus melancholy, stirred up with them, rises up in indignation and ascends to the heart with a black and evil smoke and tires it with many and sudden fatigues. Whence those men, sad and bitter, take little food and little drink, so that they are weakened in the body and that they scarcely ever remain in the body. And they also emit many belches. 30 Of the house of the soul. But when any man prepares a house, he makes a door and windows and a chimney in it, so that one may go out and in through the door, so that he may receive whatever is necessary, and so that he may have light through the windows, and so that even when a fire is kindled, the smoke may pass through the chimney, lest the house be corrupted by the smoke. So also the soul, sitting in the heart as in a house, sends forth thoughts as through its door

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and lets them in and considers them as through windows and transfers their powers as if by kindling a fire to the brain as to a chimney, so that it may there, by discerning, discuss them. For if a man did not have thoughts, he would not have knowledge, but would be like a house which has neither door nor windows nor chimney. But thoughts are the authors of the knowledge of good and evil and the ordering of all things, and these are called thoughts. For thoughts are the authors of goodness, wisdom and vanity and the like, as evil thoughts 10 come out of the heart, and this is the door. And therefore from the heart the path proceeds to the elements with which man works, that which he thinks. And the powers of thoughts ascend to the brain, and the brain contains them, for the brain is the moisture of the whole body, just as dew moistens all things. But when certain 15 evil and fetid humors are aroused in man, they emit a certain noxious smoke to the brain. Of pain in the lungs. Wherefore the brain, being agitated, conducts the same smoke through certain veins to the lungs and infects them, so that it is somewhat inflated and that the breath is somewhat difficult to exhale and that it gives it a bad odor. But this inflation of the lungs is not very dangerous, because it can be easily cured. Of asthma. But there are certain other men whose heads are healthy and so strong that the aforesaid evil 25 humors are not able to harm their brain, since they cannot reach it. And because the humors themselves cannot rise, they remain in the throat canal of those same men, leading to weakness, so that those men exhale (their breath) with difficulty. 30 For when these humors lie in the throat of this man, they infect and wound his lungs with filth and decay and putrefaction, just as the eyes of a man are sometimes injured by the pain of the coming out decay and ulcers. Whence also the lung rises up to the throat and occupies the entrance of the breath, so that that man scarcely exhales the breath. Of cough. And because the putrefaction lies about the lungs, that man throws up much and putrid phlegm; otherwise

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he would quickly fail, since this weakness is sometimes dangerous. Of the stench of breath in a foggy air. But there are other men who are conceived in a cloudy and humid climate, whence they also always have fetid and ill-smelling breath and ill-smelling sweat. And their fetid breath and the evil humors which are in them reach even to their brain and so tire it in weakness, that they are often led as if into oblivion of themselves. And if they expel phlegm from their heads, they suffer less, because their brain is cleansed; but if they do not expel phlegm, they are more severely tormented in the head, because their brain is not cleared of harmful humors. And the fetid breath of these men passes to the lungs and tires them, so that they sometimes even have a hoarse voice. But yet this pain is not very dangerous, because it can be quickly cured. Of conception in full light. But some men who are conceived in a full moon and in a temperate air, which is neither too hot nor too cold, are healthy and greedy in eating food, so that they eat different foods indifferently. And although they eat and can eat different foods indifferently, they should nevertheless abstain from certain harmful foods, like a hunter who lets useless wild animals go, but catches useful ones. On indigestion of the liver. If anyone takes these different foods immoderately and indiscriminately, then his liver is injured and hardened by the different humors of these foods, so that the healthy juice, which they should put like an ointment into each member and into the joints of the members

and into the joints, would be injured by different and harmful humors, so that sometimes his flesh in some part of the members turns into a swelling, and that the same flesh is torn, and that even some of his members is so injured that he limps in it. On the indignation of the sinews. But nevertheless these people can live a long time in this infirmity. On conception and indignation of the liver. There are also others

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men who are conceived in the waning moon and in the whirlwind of different winds. And of these some are always sad and have different manners. But because of the sadness they have, their liver is weakened and perforated with many and minute holes, like cheese, which has very small and many holes. And therefore they are neither gluttonous nor greedy in eating and drinking, but they eat and drink little. And since they eat and drink little, their liver will be rotten like a holmetde and will fail. 10 Of the liver as a vessel. But the liver is in man as a vessel, into which the heart and lungs and stomach pour out their juices, which it pours back into all the members, like a vessel placed near a fountain, which again diffuses water taken from the fountain to other places. But when the liver is perforated and rotten, as has been foretold, it cannot receive the good juices from the heart and the lungs and the stomach, and so those juices and humors returning to the heart and the lungs and the stomach cause a kind of flooding. And if this infirmity increases in any man, he cannot live long. Of conception while the sun is in Cancer. But there are other men who conceive when the sun is in Cancer and when the sun, having already attained its fullness, moderates the temperature of the air to the right quality, and these are healthy in the liver. 25 Of heart pain. And since they are healthy in the liver, they sometimes feel a defect in the heart, because the bad humors fleeing from the liver tend to the spleen and the heart and tire them, since they are unable to overcome the liver. And when a man has eaten raw apples or raw pears or raw vegetables or other raw foods, which have not been tempered by fire or by any other seasoning, they cannot easily be cooked in his stomach, because they have not been tempered before. Of pain in the spleen. And thus the evil humors of those same foods, which should have been tempered and banished by fire or by some other seasoning, namely either salt or vinegar, and have not been tempered and banished, ascend to the spleen and turn it into swelling and pain. For because the spleen

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is moist and because it must be moistened with humors, it receives both evil and good humors. Therefore, when the aforesaid evil humors rise up to the spleen, they (ascend and) wound it and cause it to hurt. Of the stomach and its indigestion. The stomach is also so placed in the human body that it receives and digests all foods; and it is tenacious and somewhat wrinkled inside, so that it can retain foods for digestion, lest they fall into digestion too quickly, just as a cement worker cuts stones so that they catch and hold the cement, lest it flow or fall. 10 But when some people sometimes eat certain foods in excess, namely, raw and uncooked and half-cooked and excessively and immoderately fatty and heavy or dry and arid, then sometimes the heart and liver and lungs and other heat that is in man cannot administer so much and so strong a fire to the stomach that these foods are cooked; whence they coagulate and harden in the stomach and become slimy, so

that they also sometimes make the stomach somewhat green or gray or livid or very livid, that is, slimy, and that they also sometimes emit bad humors and bad stench throughout the whole body like putrid dung, and that they also, like green and wet wood burned, emit bad smoke everywhere in the body. For the hardening of certain foods in man is due to various infirmities, because if there is excessive and unjust heat in man, the food eaten burns, or if there is excessive and unjust cold in him, the food eaten cannot be digested in him, but rather gathers and coagulates in him because of the cold; and so it remains in man and thus he suffers. 30 Of the extension or rupture of the sifac. But there are some men who have soft flesh of the body, whether they are lean or fat, and in them the inner cuticle, which includes the intestines, is fat and thin, so that either from certain infirmities or labors or from accident or 35 from the extension of the belly, when it is filled with food, it is easily ruptured. But nevertheless the same cuticle is thicker and more tenacious in women because of their childbirth than in men, and therefore it is torn more often and more quickly in men than in women. Of the kidneys and why there are two. The kidneys are the support and the retainer of the heat of the human body and they hold the 5 thigh of a man, like armed soldiers who defend their master. And therefore there are two of them, that they may retain the fire in themselves all the more strongly and conveniently. And this they do in both women and men, because they are attached to the loins of men and because they are also joined to the wombs of women. 10 But they are also wrapped in fat, so that they may not be injured by any coldness or contrariety, without having their own strength. But in the kidneys themselves are placed very strong veins, which hold them strongly, and by which also the whole body of men is supported. But when a man has pain in them, this is from 15 weakness of the stomach. Of the iliac. For from pain in the stomach arises pain in the side, and from pain in the side arises pain in the iliac. For when the stomach is weakened by harmful and bad foods, so that strong and bad foods cannot be digested in it, pain 20 like a kind of smoke and like a kind of mist comes out of it to the side, like a bitter smoke from a green tree, and that smoke of the stomach extends to the ilia like a black cloud, and the ilia receive that smoke, so that this smoke from constant habit always tends to the ilia, just as the smoke of wood hastens to the chimney. And so every weakness and pain of the stomach falls to that habitual place of theirs because of bad and constant habit many times and makes the man suffer there. Of manly things. But the virtue that is in the loins of men 30, namely, the wind that proceeds from the marrow, two forces joined together like two tents, testifying to the ardor that is in the man, which also strongly hold the fire of the stock within themselves. And they are wrapped in a kind of skin, so that their strength, which is in their aid, so that they can raise the stock 35, does not fail. But if any male is naturally lacking these two powers through defect or amputation, he does not have virile vigor nor that virile wind,

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they begin. And since they have no outlet there, they are unable to ascend to the higher parts of the body from whence they came, but remain there in the lower parts and turn into bruises and harden, and thus that man feels and suffers from gout in his legs and feet, so that he can hardly walk. In women also, who have soft and delicate flesh and who also use delicate foods in excess, the

evil humors also increase, as has been foretold, but nevertheless they do not so easily incur gout, and these humors pass to the purgation of the menstrual period, and thus they are freed from gout. Of fistula. But fistula is also a kind of gout. For fistula arises from evil and superfluous humors, because, when evil and superfluous humors are in abundance in a man, 15 they pass to some part of his body or descend to his legs or feet, and there, by the sharpness of their superfluity, they pierce his skin and gradually flow out; and because they are always increasing in that man, they do not allow the skin there to be healed by always flowing out. 20 Why menstruation. But when the flow of desire entered Eve, all her veins were opened to the river of blood. Hence every woman has storms of blood within her, so that in the likeness of the continence and effusion of the moon she holds and pours out drops of her blood, and that all her members, which are connected to the veins, are opened. For the moon waxes and wanes, so the blood and humors are purged in a woman during the menstrual period, otherwise she could not last, because she is more humid than a man, and would incur great weakness. But chastity is the cloister of integrity in a virgin, because the work of the man has skipped over it, unaware of the same work, and therefore the menstrual blood in a virgin is more bloody than in a woman, because the virgin is still closed. For after a virgin is corrupted, then she has more bruising in her menstrual blood, because she is corrupted, 35 than she would have had before when she was a virgin. And when a girl is still a virgin in her integrity, then the menses are in her as drops from her veins; but after she is corrupted, then

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the drops flow out like a stream, because they are dissolved by the work of the man, and therefore they are like a stream, because the veins are dissolved by that work. For when the cloister of integrity in a virgin is broken, that rupture emits blood. For a woman is so constituted that she must conceive and retain the seed of the man through her blood, and therefore she is also weak and cold and the humors in her are weak. Whence she too would always be weak, except that her blood is purified during menstruation, as food is purified in a pot, when it expels foam. Of the corruption of Eve. Now all the veins of the woman 10 would have remained whole and healthy, if Eve had continued in the fullness of paradise. For when she looked at the serpent with consent to him, her sight, by which she saw heavenly things, was extinguished, and when she heard him with consent, her hearing, by which she heard heavenly things, was obstructed, and in the taste of the apple the splendor, 15 which shone in her, was obscured. But as the sap begins at the root of a tree and so tends upward to all the branches of the tree, so it is in a woman during her menstruation. For at the time of the streams of her blood, the veins which contain the brain and which retain sight and hearing, are shaken to the outpouring of blood, and the veins which hold the neck and back and kidneys also draw the veins of the liver and viscera and navel to themselves, and each vein pours itself into another in such a way that the greenness of a tree makes the branches green, and the veins which contain the kidneys dissolve that wheel in which the kidneys are assembled, and contract and retract it, as the claws of some bird, when cut off, contract and release their veins. Wherefore menstruation. But just as a strong wind stirs up a storm in a river, so also a storm is stirred up in all the woman's humors, so that the same humors of the blood are mixed together and become somewhat bloody and that in this way they are purified with the blood, and thus a stream of blood is formed in the woman. And therefore then at that time the woman's head becomes weak

and her eyes become weak and her whole body is weak. But yet the eyes do not become dim from this, if at the right time and with the right moderation the same

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streams have flowed forth. But before the very beginning of this effusion the members which must receive the man's seed are opened, so that they conceive more easily then than at other times. Similarly, when their menses are at the end, so that they have already failed, women conceive easily, because their members are still then open; but at other times they do not conceive so easily, because their members are then somewhat contracted, as is the case with a tree, which in summer sends out its greenness to produce flowers, but in winter draws it inwards to itself. Of conception. But when a woman is in union with a man, then the heat of her brain, which has pleasure in itself, foretells the taste of the same pleasure in the same union and the effusion of seed. And after the seed has fallen into its place, the aforementioned most powerful heat of the brain attracts it to itself and holds it, and soon the kidneys of the same woman are also contracted, and all the members that are ready for opening during the menstrual period are now closed in the same way as a strong man closes something in his hand. And then the menstrual blood mixes this seed and makes it bloody and incarnates it. And after it has become flesh, the same blood carries the little vessel around it like a worm, which prepares a home for itself. And thus it prepares that little vessel day by day, until a man is formed in it and until that same man receives the breath of life, and then it grows with the same man and is so firmly established that it cannot move from its place until the same man dies. Of Eve. For the first mother of the human race was placed in the likeness of the ether, because as the ether contains the whole stars in itself, so she held the human race in herself whole and uncorrupted without pain, when it was said to her: Increase and multiply. And this is done in full pain. Of conception. For a woman is now like the earth ploughed with a plough and receives the seed of the man and rolls it into her blood and warms it with her heat, and so it grows, while the breath of life is sent into it and until the ripe time comes for it to proceed.

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Of birth. But when the offspring must proceed from a woman, then such terror and such trembling come upon her, that every woman trembles in this terror, and that her veins pour out blood superabundantly, and that all the joints of her members are wounded, and that with 5 tears and wailing they are dissolved, as it has been said: in pain the wall; and in such pain, namely, that at the end of times the earth will be changed. All women, therefore, have blood mixed with bruises more than men, because they are open like wood, in which strings are placed for playing the lute, and because they are also fenestral and windy, so that the elements in them are also more vehement than in men, and because they also have more humors in them than in men. On fertility. Now the stream of the menstrual period in a woman is her generative greenness and flourishing, which blossoms in offspring, because, as a tree blossoms and blossoms and brings forth fruit by its greenness, so a woman brings forth flowers and foliage from the greenness of the streams of menstrual blood in the fruit of her womb. But just as a tree that lacks greenness is called a fruitless tree, so a woman who does not have the greenness of her flourishing in her prime is called infertile. But just as a young tree indeed has greenness, but as yet lacks the flower of fruit, and when it has reached the strength

of its branches, it produces flowers and fruit in its greenness, but at length in the fullness of time, since it has taken root, its greenness is contracted, so that it becomes somewhat hard wood in part and also in part fragile and putrid: so it will be in a woman. For a girl has greenness as she grows to a stronger age, but she lacks the blood of its floweriness; but in a strong age, when her limbs are strengthened, the greenness of her blood brings forth the floweriness of her offspring. But in full and perfect age her blood is diminished, so that even the greenness of the floweriness of her blood disappears and her flesh is contracted and will be harder and more tenacious, but still weaker than it was before. But younger girls do not have the flowing streams of menstrual blood

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and therefore they do not conceive offspring, because their members are not yet perfect, as there is no perfection where only the foundation of a house has been laid and the wall is not yet complete. But when she reaches the twelfth year, her members are strengthened until the fifteenth year, as a wall is completed, which is placed on top of the foundation to its fullness. From the fifteenth year, however, the framework of her members is already completed until the twentieth year, as a house, which is already complete with beams and a roof, into which all the utensils are then placed. And thus a woman can then conceive, retain, and warm the already perfect male seed in the veins and in the framework of her members, and if any woman conceives a fetus before the age of twenty, this is either due to the excessive heat of her nature and that of her husband, or due to the great embrace of both; but nevertheless she produces a fetus that is weak and in some way weak. Of the defect of menstruation. From the fiftieth year or sometimes from the sixtieth year a woman becomes involved and grows around her fenestral places, so that the stream of menstrual blood returns to its home, namely to the limbs, like a field, which after much labor can no longer receive or produce any seeds of fruit and grain or produce any perfection, besides flowers or other good grasses. And this will be the case in a woman until the eightieth year, from which point on she is completely dependent on her own strength. For from the fiftieth year or sometimes from the sixtieth year in some women menstruation ceases and the uterus begins to become involved and contracted, so that they cannot conceive any more offspring, unless it sometimes happens that some one from some superfluity conceives an offspring scarcely once in the meantime until the eightieth year, in which case some defect will sometimes occur, as often happens in those who, being tender young women under the age of twenty, conceive and give birth in that tenderness. From the eightieth year onwards, a woman is inclined from her strength to weakness, like the day that tends to set.

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On the retention of menstruation. In some young women, however, the drops of their blood streams often constrict the woman's flowing blood because of sadness, because the veins carry this blood to the outpouring of streams, which contract and dry up from sighs. But just as a tree blooms and sprouts in summer from the sun, so also women's menstrual periods often open from joy, and as the cold wind and frost and winter dry up the leaves and branches of trees, so also the streams of blood that should flow from a woman often dry up because of sadness. And when also in some women, from the excess of their infirmities, the humors which are in them, superabundantly flow out into diverse and contrary evils, they constrict the veins which carry the streams of blood in them, so

that their menses fail, because the storms of the humors prepare an unjust cold and a diversity of heat, so that their blood is sometimes cold and sometimes boiling; whence also it runs in them in a different way here and there; and then the veins which should flow out in their time, because of the dryness which they have in themselves, are bound up and do not flow out. But there are also certain other women who have weak and thick flesh, which grows more from their weakness and foulness than from their right greenness. And these fleshes so overgrow the veins and so oppress them, that they are so strongly constricted, that the streams of their blood are overwhelmed and that they cannot flow out at the right time, because the mouths of the same veins are so burdened and closed that they cannot pour out the streams of their blood. Whence also the womb of the women themselves becomes so superabundantly fattened, that its path is so strongly constricted, that some vessel is closed, lest that which it holds in itself should flow out; and thus its blood, constricted, could not flow out at the right time. Of the skull. But that the skull in the head of women is divided, this is as it were the way through which the veins are opened, when they bring out the streams of the menstrual period. And at that time the skull itself is opened and makes a way for the veins, so that the purification of the menstrual period in women is accomplished. But after

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that purgation is finished, the skull is closed and the veins are contained, lest they draw out more blood, as a certain heap of stones and wood holds back a river, lest it flow out excessively. But sometimes certain women have pains of various fevers and pains of the stomach and sides and kidneys, and these pains resist the skull, lest it be closed at its just time, as certain storms pass by inundating the blocked places, and thus streams of blood flow out in that woman inordinately at an unjust time. And then that woman 10 is in pain like a man who has been wounded by a sword, and therefore at that time she should watch herself with caution, lest she be further injured, because even medicine should be applied to her with fear. Of conception and childbirth. But women who have weak humors with arrows, which is gout (in them), give birth with great pain, because when the child's cloacas are opened, the humors cause a storm, so that the local places of its exit are blocked either by swelling or ulceration, just as overflowing and rushing waves suddenly block the straight path of a stream, so that that stream cannot flow in its straight path, and that it cannot even be noted where its path is. And by this oppression the child's path is blocked for so long, until by the grace of God the breath of life, which is the soul, shakes itself off with the body, whether the child lives or dies. But if the woman has a great deal of fat flesh, then the child's path swells and is obstructed by the fat of the mother's flesh, so that the pregnant woman suffers greatly, until by the grace of God the breath of life, which is in the child, shakes itself off with its body. But if a woman is properly moderate, so that she is neither too fat nor too thin nor weak, then the child's journey is not hindered by unjust disturbance in her. But nevertheless both mother and child will suffer the labor established from the beginning, and those labors will occur with right moderation. And women who are not fat nor weak, even if they are very thin, the child's journey is not hindered in them. But nevertheless they will sustain the labor established from the beginning. But many children are suffocated by the disturbance of the humors and by the mother's fatness, so that they die, when the right journey is prevented from them, as has been foretold. It is dangerous to give

any medicine to a woman in danger at that time, while she is in labor, because she is suffering either from excess fluids or from fatness of the flesh or from some other immediate weakness, and therefore medicines which restrain evil and excess fluids should not be given to her at the time of the child's birth, because of the danger to the child being born, because, just as a man would be suffocated if he were placed underground, so also a child would be suffocated by the forces and smoke of spices and herbs if they were applied to him at the time of his birth. Also about conception. For when a woman has conceived a man's seed, the conception of that seed is so strong that it draws all the woman's menstrual blood to itself, like a fistula or windpipe that a miner places against a man's flesh, drawing much blood and waste to itself. And that seed in the woman is first in milk, then in coagulation and later in flesh, just as milk coagulates and cheese follows the coagulation. And so the infant lies in that menstrual blood and is nourished until birth. Also about childbirth. But when labor has begun, the infant comes out with a flood of blood, just as a flood of water carries stones or wood out in its course. But the bruise and stench of the menstrual blood still remain in it, because they cannot be cleansed from it so quickly, which are then gradually cleansed from it during subsequent periods. But the cleansing of a woman who is dry by nature and who does not have much in the fluids is completed in a few 30 periods after childbirth, but the cleansing of one who is moist by nature and who has much in the fluids is prolonged longer than that of one who is dry and who does not have much in the fluids. About the tenderness of the infant. But the reason why infants do not walk immediately after they are born is because man is conceived from a thin seed and because his flesh and bones

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have much fragility in them when he is still an infant, and because there is great strength in man when he raises himself up completely to walk; which other animals do not do, because when they are born they walk on their feet immediately. And this is because they are bent prone to the ground, just as even an infant crawls on its hands and feet before it can raise itself up to walk. But although animals support themselves on their feet immediately after birth, they cannot sit, just as an infant sits when it cannot yet raise itself above its feet. And because animals have strength in their legs and feet, therefore they walk immediately after birth. But because man has strength from the navel upwards, and because he is weak in his feet and legs while he is an infant, therefore he cannot walk then. That man does not swim. But because man is heavy in body, and works with his hands and walks with his feet and is erect, and because he is also neither very aerial nor aquatic, therefore his nature does not have it that he should swim in water, except according to this, which he sometimes learns by himself. But animals have strength in their legs and walk prone and are carried as if by the wind on their legs, and therefore some of them can naturally swim, because as they walk prone on land, so they also swim prone in water, which man does not do, since he walks completely erect and swims bending and prostrate. Of the breasts. But around the navel of a woman, namely the upper and lower navel, certain veins fold one into another, some of which extend upwards to the breasts, 30 some descend downwards to the womb, and all of these receive their fill and are nourished by the juice of foods and drinks, those, however, more so that which extends to the breasts than those that extend to the womb. Meanwhile, while the woman is a girl, her breasts grow, until the veins, which extend to the uterus, 35 draw out the streams of

menstrual fluid; and then they cease to grow, except that afterwards they are sometimes filled like a sponge.

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Also of the conception and milk. Now the conception in a menstruating woman attracts itself to itself, so that those streams which were previously drawn out by the same woman then pass to the same conception. When it begins to be formed into flesh and bones, so that it also receives movement from the vital spirit, those veins 5 which ascend to the breasts open themselves from the vital movement of the same conception and from the power of the elements and then from the juice of the foods and drinks with which the woman's body is nourished, they carry milk to the breasts. And milk has its whiteness, because when food and drink are consumed, it divides itself into two parts in a pregnant woman, so that one part of it gives a supplement to the uterus, the other helps to produce milk in the breasts. Thus also the blood is distinguished in two natures, namely, that which is red when it is at rest, and that which emits whiteness when it is stirred by the commingling of the male and female. For both from the food of grain and from other cooked foods milk acquires whiteness, because grain has white flour and food, when cooked, emits white foam; so also the food and drink of a pregnant woman transmits white foam through its juice to her breasts. But after the infant is born, and after the woman is cleansed, those veins which descend to the womb contract and meanwhile bring forth the menses, while those veins which ascend to the breasts are open in the milk. But the reason why milk abounds in the breasts while the infant sucks is because when the infant sucks, he draws milk to the breasts through the aforementioned veins by sucking and by sucking he always opens the access of the aforementioned veins to the breasts. Of menstruation. After she ceases to suckle, the milk in the woman diminishes and disappears, and thus the veins which tend to the womb open again and draw out their streams according to their seasons. But while the woman is nursing an infant, if she conceives in the meantime, she can still nurse the infant without danger, until the conception is formed into flesh and bones in her; and then she ceases to nurse the infant, because the strength and health of the milk for the conception decreases during the menstrual period, so that the milk from the breasts of the same woman thereafter emits more bruising than health.

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On digestion. But when a man eats, the veins which sense taste distribute it throughout the body, and the more subtle juice of the same foods is received from the stomach by the inner veins, namely those of the liver, heart and lungs, and carried throughout the whole body, and thus the blood in man increases and the body is nourished, just as fire is stirred up to burning by the bladder and as grass grows and grows by wind and dew. For just as the bladder excites fire, and as wind and dew bring forth grass, so also the juices of food and drink cause the blood and the consumption and the flesh of man to rise and increase. But as the bladder is not fire and as wind and dew are not grass, so also neither is the juice of food blood nor the juice of drink consumption, but the juice of food is colored according to the blood and is in it, and the juice of drink takes on color according to the consumption and remains in it, and they raise the blood to the consumption and cause it to rise, as leaven does the whole mass of flour, that is, dough, and they remain in them in this way and

are united with them in this way and disappear with them and in them and are consumed. 20 On starvation. But that which is putrefied in the food and drink eaten, descends to the lower parts of man and turns into putrefaction, and after it has taken on putrefaction, it is expelled from man, just as when grapes are placed on a winepress, the wine is collected in a vessel, and what remains, namely the follicles, are thrown away. Of blood. And when a man drinks, the finer juice which is in the drink increases the consumption of the blood, and what has been putrefied descends in the drink to the lower parts, and after it has been boiled, it comes out of the man, like the liquid of wine in a vessel, floating on top and the torches lying at the bottom. For blood increases from the juice of food, and the consumption of blood from drink, and blood cannot be without consumption, just as neither can food be without drink in man, since if the blood did not have consumption, it would be hard and would not have waves in its flow; just as also, if a man ate and did not drink, he would completely wither and could not live. Hence a man who eats bad and superfluous foods nourishes bad blood, and he who takes bad and superfluous drinks increases bad consumption in himself, because the bad juices of foods and drinks are combined with his blood and consumption. On nutrition. When a man eats and drinks, the vital tract of rationality, which is in man, leads the taste and the more subtle juice and smell of them upwards to his brain 5 and fills its veins with heat. But the rest of the same foods and drinks, which reach the stomach, heat the heart and liver and lungs, and draw from the same taste and the more subtle juice and smell into their veins, so that they are filled and fomented and nourished from there, as if a dry and parched intestine were placed in water, which is softened and swelled and filled from there. Thus when a man eats and drinks, his veins are filled and inflamed with the juice of the food and drink, so that the juice in the veins inflames the blood and the waste, and from the juice of the veins the blood that is in the flesh draws its redness to itself. Of hunger. After the food goes into putrefaction and dries up, the veins are emptied of their juice, and the blood of the flesh loses its redness and becomes watery. Then the veins long to be filled, and the blood of the flesh affects its redness. And this is the hunger that a man suffers. Of thirst. When a man eats, he labors in eating as a millstone in grinding, and from the labor of eating the man becomes hot and dry, and thus begins to dry up within, which is thirst. And then he drinks moderately and eats again, and when he dries up again in the heat while eating, he thirsts again, and then he drinks again, and does so while he eats, because if a man did not drink while eating, that is, while eating, he would become heavy in mind and body, and would not prepare good blood juice, nor would he have good digestion from there. But if he drinks excessively in his food, he causes a bad flood of storms in the humors of his body, so that the right humors are dispersed in him. And while the food is turning into putrefaction and dryness, the veins and blood seek moistening from that heat, and this is thirst, and then the man drinks moderately and moistens the dryness in himself, otherwise he incurs annoyance and slowness of mind

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and body. And a man who has a living life in himself and who is nourished by various foods has a greater need of drinks while he eats than animals that feed on hay and grass. 5 On sleep. A man should not sleep immediately after eating, before their taste, juice and smell have reached their places. But after eating, he should refrain from sleeping for a short while, lest if he suddenly falls

asleep after eating, the same sleep should carry the taste, juice and smell of the food to unjust and contrary places and should not scatter it like dust here and there in the veins. But if a man restrains himself for a short while and then puts himself to sleep for a short hour, his flesh and blood grow from this, and he becomes healthy from it. 15 On nocturnal thirst. Now it often happens that a man, both during the day and at night, when he wakes up, is thirsty from the heat and dryness of food. But he should be careful not to drink immediately while sleep is still in him, because he would induce infirmities and excite his blood and humors into unjust storms. But after he has awakened, he should refrain from drinking for some time, even though he is very thirsty, until sleep has completely departed from him. On drinking. And then, whether he is healthy or sick, if he is thirsty after falling asleep, he should drink wine or beer and not water, because water would then harm the blood and its humors more than it would help them. On the fatigue of paralysis. A man who is fatigued from dropsy of paralysis has humors lacking in him, like waves of water that are restlessly moved. And therefore the same man cannot be moderate in his manners and in his actions, and therefore he drinks wine on an empty stomach, or if he cannot have wine, he drinks beer made from barley or rye on an empty stomach, or if he cannot have any of these, he boils water with bread and straines it through a cloth and drinks that lukewarm water and does so every day, and the waves and drops of storms are restrained in him. But if the same man quickly fails in body, let him drink a little on an empty stomach,

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as has been said, but if he is healthy in body, let him drink a sufficient amount of wine or beer or water boiled with bread on an empty stomach, and let the drop rest in it. Of the daily. But he who has daily fevers, which are born of various foods, let him drink nothing on an empty stomach, because he is dry inside, because if he were to drink on an empty stomach, that drink would pass through his body and make him more weak than healthy. But let him eat first, so that his veins may be stimulated by first absorbing the juice of the food, and thus let him drink wine, and it does not harm him. But if he has no wine, let him drink beer, and if he lacks that, let him take medon, or if he does not have that, let him boil water and allow it to cool and drink in this way. Of the third and fourth days. He who has tertian and quartan fevers should not drink on an empty stomach unless it is necessary, 20 if he is seized by great thirst, and then he should drink a little cold water on an empty stomach. But when he eats, he should drink wine, and this is more healthful for him than drinking water; but if he lacks wine, he should drink beer made from barley, or if he lacks that, he should take medon, or if he does not have that, he should drink boiled and chilled water. And no man should drink on an empty stomach unless he is compelled by infirmities to drink on an empty stomach; and then it is more healthful for him to drink wine than water. But if anyone drinks wine on an empty stomach without necessity, it makes him greedy in his desire for food and drink, and he is mad and foolish in his senses. On eating and food. But when a man is fasting, he should first eat food that is made of grain and flour, because it is dry food and gives a person healthy strength; and he should first eat hot food, so that his stomach may warm up, and not cold food, because if he first eats cold food, it makes his stomach so cold that it can hardly be warmed up afterwards by hot food. But he should first eat hot food, until his stomach is well warmed up. And if he then eats cold food, the heat that has passed through his stomach overcomes

the subsequent cold in the food. And he should avoid all

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fruits and those that have juices and moisture, such as herbs, in his first meal, because they would cause him wasting and bruising and restlessness in the humors, which he can eat afterwards, when he has already taken some food, and then they bring him health rather than weakness. Of the meal. But for a healthy man in body it is good and wholesome, for the sake of good digestion, to abstain from the food of the morning until about noon and about noon. But for a sick and weak man and one whose body is failing, it is good and wholesome, that he should eat breakfast in the morning, so that he may at least obtain from food the strength which he does not have of himself. At night also a man may eat the same food and drink the same drinks which he has taken during the day, if he wishes, and then he should eat so well before night that he may have his walk before he lies down to sleep. Of the diversity of drinks. But the precious and strong drink wine, when drunk, stirs up the veins and blood of a man in an unjust manner, and draws to itself the humors and all the moisture which are in a man, as purgatives do, and thus sometimes brings out the urine with danger before the right time. Which Hunnic wine does not do, because it does not have such strong powers in itself that it can stir up the humors of a man beyond measure. And therefore the powers of precious wine are diminished either by bread or by water, because neither a healthy nor a sick person can drink it untempered. But it is not necessary that Hunnic wine be tempered in this way, since it does not have strong powers in itself. But nevertheless, if some man wishes to pour water into it or put bread on it and drink it in this way, it is indeed that much sweeter to drink, but not that much healthier. Now wine naturally has something watery in it, because it is nourished by dew and rain. And hence it is also that a man who drinks wine, although he drinks it constantly and not water, still has watery humors in his blood. Likewise about blood. For blood would be dry and arid and would not flow, just as marrow does not flow if it did not have the fluid of water

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in it; and if blood were not moist, flesh could not subsist, but would be like earth. On the difference of foods in winter. A man who, in the extreme cold of winter, when he is cold within, eats very hot foods, easily attracts melancholy to himself and arouses it in himself. But he who eats very cold foods, when he is cold within, acquires fevers from it. But he who, in the extreme cold of winter, when he is cold within, eats temperate foods, that is, foods that are neither too hot nor too cold, obtains little nourishment from them, because they do not contribute to his good blood. But he who, in the cold season, eats temperate foods in a very hot place, that is, foods that are neither too hot nor too cold, those foods do not harm him, but nevertheless the heat that he has at that time brings weakness to him. 15 On the temperament of cold. A man who wants to eat in the cold of winter should make a place for himself that is neither too hot nor too cold, but temperate, and also eat foods that are neither too hot nor too cold, but temperate, and thus he will retain health in his food. And yet, although he may make himself warm in his clothes, he should not sit in a cold place while he eats, because if he draws cold air into himself by eating, it makes him weak. But the heat from the embers rising to a man's back while he eats makes him healthier than if the

heat of a fire were to come to his face. On the inclement weather of summer and the variety of foods. But a man who in summer, when he is very hot within, eats very hot foods, easily arouses gout in himself; but if, when he is very hot within in summer, he eats very cold foods, he prepares phlegm in himself. And therefore a man in summer should take foods that are moderate in heat and in cold, and these give him good blood and healthy flesh. And in summer, when a man is very hot within, if he eats much, from eating much his blood becomes excessively hot and the humors are turned into a bad state, and the flesh of his body swells and is unjustly elevated,

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because the heat of the air is then excessive. For if he eats little then, it does not bring weakness upon him, but retains his health. But in winter, when a man is very cold within, if he eats much, it brings health upon him and makes him fat. 5 But nevertheless, at all times a man should be careful not to eat foods that are boiling and smoking with moisture, but after they have been cooked, he should endure them until the heat and smoke of their moisture have gone away, for if he eats them boiling and smoking, they distend his belly by swelling it and easily arouse leprosy in him. 10 But also when a man suffers great sadness, he should eat enough of the foods that are suitable for him, so that he may be refreshed by the foods, since sadness weighs him down. But while he has great joy, let him eat little, because his blood is then dissolved in the openness of wandering, lest if he then eats much, the humors that are in his blood be turned into storms of fever. And a man should not drink much in winter, because the air then moistens his humors, because if he then drinks much, the humors that are in himself are overturned and he induces infirmities upon himself. 20 And let him drink wine or beer in winter and avoid water, if he can, because at that time the waters are not healthy because of the humidity of the earth. But in summer he drinks more than in winter and according to the manner and quality of the food that he then takes, because the humors in it are then dried up; 25 and the water drunk then does him less harm because of the dryness of the earth than in winter. And in the summer, when a man is very hot inside, and if he is also healthy in body, let him drink lukewarm water in moderation and then walk around a little, so that he may warm up in it. And this is more beneficial to the health of his body than if he were to drink wine. But if he is weak in body, and if it is summer, let him drink wine mixed with water or beer, because this refreshes him more than if he were to drink water. But nevertheless, at all times, both summer and winter, let a man beware not to drink too much, because excessive rain damages the earth by pouring it down; so also he who drinks too much leads his body to the uselessness of the various humors. Nor

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A man also deprives himself of drink beyond measure, because if in abstinence drink makes him dry, he incurs heaviness of mind and body from it. Neither can the foods he eat bring him good digestion nor health of the body within, just as the earth also becomes heavy, hard, and dry, and does not bring 5 good fruits, if the moisture of the rain is deprived of it. But when a man's belly is filled with food and drink, it is necessary that he have a purification of digestion. Of minutia. When a man's veins are full of blood, they must be cleansed of the harmful bruise and of the moisture of his digestion by an incision. But when a man's vein is cut, his blood is shaken as if

by a sudden fright, and what then comes out first is blood, and the putrefaction and digestion of the blood emanate together, and therefore what then comes out has various colors, because it is consumption and blood. 15 Wherefore after consumption has emanated with blood, pure blood comes out, and then one must cease from minutia. But he who diminishes the blood in the vein, then if he is healthy and strong in body, let him diminish it to this measure, which a strong and thirsty man can drink in one breath of water. But if he is weak in body, then let him diminish the blood in the vein to this measure, which can include the egg of right moderation. For the diminution of blood, which is done beyond measure, weakens the body, just as the flood of rain, which falls without moderation on the earth, damages it. But that diminution, which is done in the right measure, takes away the bad humors and heals the body, just as the rain, which falls gradually and moderately on the earth, floods it and makes it healthy to produce fruit. On the diversity of diminution. Now, as was said before, what first comes out of the wound and the incision of the vein is blood, and in it poison and pestilent humors emanate together. Then, when that emanation is changed into a right redness and into another color, the blood and humors are of equal measure. Then if the same blood 35 emanates more, the good and bad humors follow together with the rest of the blood. And then from the same effusion

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it is necessary to cease, because, if then that effusion is emitted more, bruises will be superabundant with the blood lost and will excite melancholy and other plagues in the same person, since the poverty of the blood is not able to resist them. But also just as hunger 5 diminishes the strength of the body, so also an immoderate diminution of the blood makes the body weak, but a moderate one gives health to the body, just as moderate food and drink also uplift the body. When it is diminished. He who is strong and healthy and stout in body, let him decrease in the third month, because in the two waxings and two wanings of the moon the blood in man has already returned to itself and his veins are full, since, if he decreases before, he makes himself weak, because the blood has not yet regained its full strength, or if he delays it longer, the blood in him becomes infected, that is, it is turned into a kind of torch. But in the waning of the moon he should decrease, namely on the first day, when the moon begins to wane, or on the second or third or fourth or fifth or sixth day, and then cease, because the previous and subsequent decrease will not be so beneficial; and he should not decrease in the waxing of the moon, because that decrease is harmful, because then the consumption mixed with the blood cannot be easily separated from it. For when the moon is waxing, blood and consumption flow together in a man in moderation, and do not then easily allow themselves to be separated, 25 like a river which, flowing temperately in its place, keeps its own course; but when the moon is waning, the blood begins to surge and overflow more, and causes consumption to overflow, like a strong flood of water, which shows a foul odor in itself and throws foam from itself. But the thinning in the veins is more suitable for the young than for the young, since the blood in the veins of the old is more mixed with consumption than the blood in the veins of the young. A male, however, if necessary, can cut his vein in the twelfth year of his life, because the blood in him is already strengthened, but he should still reduce it to that measure, 35 as much as two walnut shells can hold, and he should do this once a year until the fifteenth year, but in the fifteenth year, because the blood

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has the strength of a man and the fullness of his vein, then, if he is healthy in body, he should reduce the blood according to that measure which a thirsty man can drink in one breath of water, as was said above; and he should do this until the age of fifty. But after the fiftieth year, 5 when the blood and phlegm in a male begin to decrease and his body to dry up, he should cut his vein once a year and reduce it to half the measure which he had before in the reduction of blood, and he should do this until the age of eighty. Later on, however, no incision of the vein is of any use to him, but rather will harm him, because the greenness of the blood in him has already dried up, unless a great flood and eruption of the fluids should happen to him, and then, because of this great need, he lets out a little blood into the vein. But because after eighty years the veins of a man are already failing and the reduction of the blood is of no use to him, he causes pustules to swell in his body with herbs, namely black thistle and the like, so that the noxious fluid that is between the skin and the flesh flows out through the bursting pustules. But a woman has more noxious fluids and a more noxious consumption in her body than a man. 20 On the reduction of the woman. Hence, from the twelfth year of her age, she should observe the same constitution and the same observation of the reduction of the blood in the vein as a man, except that she will prolong her reduction until the hundredth year, because she has a greater need for noxious fluids and for the infected consumption than a man. Which is also shown by the menstrual period. For if during the menstrual period it were not cleansed of noxious fluids and decay, it would swell and swell up completely and would not be able to live. But after the hundredth year it does not decrease the blood in the vein, 30 because it is then already cleansed by both the blood and the fluids flowing out. But if it happens afterwards to feel some fluids in itself, then it causes pustules to swell up, and in the same places where boils are usually made in a man. Of the veins. It should be known that the cephalic vein contains more fluids than the median or hepatic veins, because the cephalic veins also have more veins attached to them, which carry fluids

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than the median or hepatic veins; and therefore it is more healthy for the blood to decrease more often in the cephalic vein than in the other veins. For he who has much phlegm in the head and chest, or whose head swells, so that his hearing is somewhat dulled, should reduce the blood in the cephalic region, but nevertheless be careful not to let much blood escape there, lest his eyes begin to grow dim from there, since certain small veins that tend to the eyes adhere to them, so that, if much blood is taken away from it, even the small veins adhering to them are emptied of blood and thus the man begins to grow dim in the eyes. On scarification. He who has eyes beginning to grow dim from bad humors, or whose eyes are ulcerated, or whose flesh is rolled around the eyes, should reduce the blood moderately behind the ears and between the neck with horns or windpipes, and do this three or four times a year, or if he wishes to scar there more often as necessary, let him let so much less blood escape, lest if he takes away blood in excess, he be injured. And he should reduce the blood in the vein in that part of the body where it hurts. 20 If anyone has pain in the tongue, so that it either swells or swells, he should prick it for a little with a small phlebotom or with a brema, so that the bruise breaks out there, and he will feel better. And whoever has pain

in the teeth, with a small phlebotom or with a brema, let him make a small incision in the flesh around the same tooth, that is, 25 zanefleich, with one wound, so that the pus comes out there, and he will feel better. But whoever has a sad heart and an oppressed mind, and whoever has pain in any side or in the lungs, let him reduce the blood in the median vein, but still moderately, so as to retain the strength of the heart, lest if he reduces the blood there above the limit, he reduce it in the heart. But if anyone has pain in the heart, before reducing the blood in the vein, he should take away the blood in the median vein in the right arm, and he will feel better in the heart. If anyone has pain in the liver and spleen, or if anyone feels a sort of closing of the air passages in the neck and throat, or if anyone suffers from a cloudiness in the eyes, let him reduce the blood in the hepatic vein, and he will feel better. But if he has taken away enough blood in the hepatic or cephalic veins, he will suffer less from it than if he takes away a lot of blood in the median vein. And both in winter and in summer a man may licitly reduce the blood in the aforementioned veins in both arms, according to the nature of his infirmities. And in these three veins, namely in the cephalic, median and hepatic veins, the reduction of blood should be done especially, because these veins themselves are like the head and foundation of the other veins, and since all the other small veins tend to them and are attached to them; and therefore the other veins are rarely cut, since they should not be cut, except in great necessity, lest they incur a fever, since if any of these main ones is cut and the blood is drained, then the veins that are attached to them are somewhat diminished in the bad humors that are in them. But if any of these same veins is cut, the main veins and the other veins that adhere to it do not feel much of the diminution of their blood in themselves because of this. For if many streams flow from a large river, and if then by the will of men some vein is drawn from the same river from another place, all the streams that flow from it feel the diminution of their waters. But if any stream of water is drawn from some stream that adheres to it, that river and the other streams that come out do not feel much of the diminution of their waters because of this, but only that stream from which the same vein was drawn is itself diminished and dries up. But the incision of the aforesaid principal veins should also be made in the flexion of the arms, because when a vein is cut there, the fluids are more likely to collect there than in a place where there is no flexion. But if any small vein is cut on a joint or on a foot or on a thumb or elsewhere in a man's body for some weakness, besides the flexion of the arms, it may indeed be of some benefit to him, but no incision is as effective as that which is made in the flexion of the arms in the aforesaid three principal veins. But a man, whether male or female, while in his youth and naturally growing in length and thickness, should not cut a vein to reduce the blood in the meantime, although

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it may seem necessary, because while the veins and blood in a man naturally grow, if someone cuts those veins and lets blood out, he makes that man weak in body and in character and in his senses, as if he were somewhat empty. But if he has need, he should make cauterizations in the meantime and let the blood flow by scarification, because consumption is more abundant in the blood of young people than in the blood of old people. But after a man has passed the time of his age, when the body no longer naturally grows, as is the case after twenty years, if he then has need due to weakness, he should cut the veins, but still let the blood flow moderately. But if he is healthy in

body, he should not cut the veins, but should have a scarification and make cauterizations, because his veins and blood have not yet reached their strength. 15 But when he has reached the perfect age of thirty years, then, whether he is sick or healthy, he should licitly reduce the blood in his veins, because his veins and blood have already reached their perfection, and he will retain the health of his body. 20 On the difference in blood. But a man whose blood, when discharged from a vein, has a turbid color, like human breath, and who has black spots among that color and is as if waxy in its surroundings, that is, in its environment, will soon die, unless God restores him to life. For 25 a turbid color in the blood shows that the humors in frigidity have been moved to death, while a black layer in the blood shows that melancholy has been moved to death, while a waxy layer in the blood also declares that bile has been moved to death. But if the color of a man's blood is turbid 30 and waxy without black spots, he can escape death, but still he is greatly weakened, because although the humors in frigidity have been moved to death, the black layer of melancholy has not yet been moved. And therefore he will escape death. But if it is black and turbid without a waxy color, then 35 that man is in great despair, so that he will not be delivered unless God delivers him; but yet he will escape death, because although the melancholy and humors are moved to death,

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yet the bile remains in its place without motion; and therefore the same man will not die. But if these colors appear together in the incision of the veins, it is dangerous, and that man cannot escape death unless God raises him up, because both the humors and the melancholy and the bile are moved to death together. 5 But if these colors are separated, so that one color of these two is lacking, he can escape death, although he suffers greatly. And this is foreknowledge in the color of the blood of men, who either know or do not know that they are still weak. And the expiration of melancholy is turbid, and it also has the powers of bile, so that it is waxy; thus is melancholy. But a man who is losing blood in a vein should keep himself away from the brightness of the sun's rays and from the brightness of a blazing fire for three days, because during these three days the blood in a man is shaken and trembles at the sight of that brightness and often brings a defect to the heart. On the diet of losing blood. The brightness of the day is moderate and does not harm him for a minute without the sun shining very brightly. But at all times and especially during the loss of blood, the blood around a man's eyes boils from the heat of the sun and the heat of fire and the film, namely the membrane, which contains the eyes, thickens and thus introduces darkness into the vision. But a man who is losing blood in a vein should not eat different foods, both roasted and those that have different juices, and raw apples and raw vegetables, because these would then increase bruising rather than blood in his veins. And perhaps he should not drink wine, because it would shake his blood and easily make him insane; but let him eat a suitable meal and one or two dishes, so that he is honestly sufficient for himself, and drink sweet and pure wine. And let him do this for two days, because his weakened blood is still in motion. On the third day, however, the blood regains its strength and is spread to its places. But let him avoid curdled cheese, because then it gives bruising to the blood and does not prepare straight and pure blood, but rather fattens it with weakness. Now, however, one who has a lot of blood and veins full of blood, if he does not purify the blood

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by reducing the incision in the vein or scarification, his blood will be somewhat waxy and weak, and thus that man incurs weakness. When it is reduced. Therefore, when a man wishes to cut a vein to reduce the amount of blood, he should do this while fasting, because when a man is fasting, the fluids that exist in him are somewhat separated from the blood, and the blood in a man then flows in a straight and well-tempered manner, like a stream that flows in its place without any disturbance from winds or air. But after a man has taken food, the blood begins to flood him a little more strongly, and thus the fluids mix somewhat with him, and they cannot then be easily separated from each other. And therefore, when a man is fasting, he should cut the vein, so that the fluids separated from the blood may flow out that much more easily, except for a man in great weakness and infirmity, who should take a little food before cutting the vein, lest he faint. On scarification. Whoever wishes to be scarified should do this while fasting, because then the consumption flows out from the blood that is separated. For after a man has eaten, the blood of the leprosy is mixed with it, and if then the man wishes to be scarified, the blood flows out with the leprosy. But lest the man faint in heart, let him take a little bread and wine before he receives the scarification. Scarification is good and useful at all times, so that the noxious humors and bruises that are in a man may be diminished. For bruises are most abundant between the skin and the flesh, and these chiefly injure men. Scarification is more suitable for the young than for the old, since the young have more humors than the old. And scarification is more suitable in summer than in winter, because in summer men eat more fresh foods and fresh and green juices than in winter, from which they also attract new bruises. But those who have soft and fatty flesh should extract blood twice in one month by scarification. But those who are thin should do this once in each month, if necessary. And whoever has pain in the eyes or ears or in the whole head, let him place the horn or windpipe on

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the border of the neck and back. But whoever has pain in the chest, let him fix the horn on the shoulder blades, or if he has pain in the sides, let him place it on both arms and where the hand ends, or if he has pain in the legs, let him fix it to the hips, or if he is tormented in them, let him place it between the buttocks and the popliteus, that is, on the hips. But in the place 5 where the windpipe or horn is placed, let it be placed no more than three or four times in the same hour in which the blood is drawn there. But in the calves or shins, scarification is not done, or is done rarely, because in them the blood is more abundant than the fluids, unless it is done because of a great need for the fluids 10 ; nor are the fluids drawn there, since the whole body is supported by the legs. But those who now reduce the humors and blood by scarification, need not be so careful to guard themselves from the light of the sun or fire or from food as they should be if they had cut a vein; but they should be refreshed with food as they were accustomed to before, since by scarification those fistulas, that is, the veins which carry the life of a man in themselves and which bind the joints of the limbs, are not cut, because when one such fistula is cut, all the others feel that cut and sympathize with it. But if the vein is to be cut in a horse or ox or donkey during the reduction of blood, and if the same animal is strong and stout, then as much of the blood as

a picarel can hold of water shall be reduced for it. Of the reduction of brute beasts. But if the horse or ox or donkey is weak and thin, the blood shall be reduced for it to half the picarel, that is, according to the proper thickness and thinness of its strength. But after the reduction, soft fodder and dry and sweet hay shall be given to it to eat. And then also for two weeks or for one or four days after the reduction, let it rest, that it may recover its strength, which is always in labor. And after three months have passed, in the fourth month, the blood in the vein of the same animal is reduced again, and not before, except for great necessity of weakness, because such animals do not have such bad humors as in man. But in sheep the blood in the vein is often reduced, but still a little blood, which is easily weakened due to the different air. For in a humid and well-tempered air the vein of sheep should be cut, because the bad humors in them then increase; but in a dry air this incision should be avoided, because the humors in them then decrease. 5 Of boils. Now burning, namely boiling, is good and useful at all times, because if done discreetly, it reduces the intercutaneous humors and bruises and brings health to the bodies. And it is suitable for both young and old people, namely for young people, because when their flesh and blood grow during youth, then the evil humors in them also increase; but for old people, because when their flesh and blood decrease with old age in them, then bruises remain between their skin and flesh. But for old people it is somewhat more healthful than for young people, because as their flesh and blood fade and the skin contracts, the decay runs all the more between the skin and flesh. But for young people it is not so healthful as for old people, because, as the flesh in them grows and while the blood in them boils and while their skin is thin and stretched, then often the blood, which gives them health and strength, flows out with the harmful humors through the burning of the boil. But still, boiling is more healthful for young people in winter than in summer, because when they and the summer are boiling together, not to let blood escape through the boil with the bruise in summer. And therefore they should make a boil in winter, because winter is damp and cold and they themselves are warm, and thus they more easily retain blood in themselves and release fluids. But for the elderly, boiling is especially suitable in summer, because when they are already cold, summer is hot, and thus the fluids in them, excited by the heat of summer, flow out in the boil, because they have the heat that they do not have bruises in them to expel, in summer. But those who make a boil should only pierce the skin, lest perhaps, having pierced the flesh more deeply, the health of the person should flow out with the blood rather than the consumption and the noxious fluids. But those who are of full age and fat in body, should have the boil only for a year and then refrain from it for half a year, and then again, if they wish, they should place it in another place of their body. But those who are emaciated, let them keep the boil for half a year and, after half a year has passed, let them boil again, if they wish, but still in another part of their body, because, if the boil is done frequently and for a long time in one and the same part of the body, the flesh there collects much blood and thus incurs weakness and hardens, or if it is kept longer and indiscriminately in any person, then the health and blood of the person are expelled due to the bad humors and bruises failing. But for adolescents, the boil should be sufficient for ten weeks. But when the boil is to be done, 10 either fish or the marrow of a fusarium or a knot made of linen cloth should be tightened, but not with iron, because that indiscriminately attracts many bruises, nor with sulfur, because it both rots the flesh and makes it stink, nor even with incense, because it

emits flames and causes the skin to dry out. For the firewood and the marrow of the fusarium and the linen cloth have a milder fire than other flammable materials and only burn the skin and do not pierce the flesh, because where only the skin is wounded, there the fluids emanate and not the health of the person; but where the flesh with the skin is pierced by fire, the health of the person comes out with 20 decay. But if anyone wishes to have it for a longer time and to bind it around with a cloth, then he should apply the marrow of the chestnut tree and a small amount of linen tow placed around it. But if he wishes to have it without binding and for a short time, then he should apply linen tow or rabbit hair. 25 But a man, if necessary, can have a boil from the twelfth year of his age until the sixtieth year of his age; and after that he should not have it, because then it harms him more than it brings him health, unless the great necessity of his illness compels him to have it. But he who has pain in the eyes or in the ears or in the whole head, should burn slightly behind the ears, without using any bandage there, and he who has pain in the back, should burn slightly between the shoulder blades or in the arms, where he can have a bandage, and he who has pain in them, should burn at the end of that bone and back, and he who has many fluids in the whole body, should boil in the front of the leg between the tibia and the sacrum and have a bandage there. And just as he who reduces the blood to the vein sometimes stops, so should he who prepares the boil. And when he has stopped for some time during the day, he should boil himself again. But he who makes the boil should take a cloth of hemp and dip it three or four times in wax and place it on the bark of the willow, because when the wax lies strongly on the boil, and place it on top of the boil, so that the cloth exceeds the bark in every part. And thus that cloth contains the stench of the boil, so that it does not come out. For the more the stench is contained in the boil, so that it does not spread too much, 10 the more the bruise is extracted and not the blood. But if the stench of the boil spreads, so that it is not contained, then the more blood comes out of the boil and the more the bruise remains inside. And a copper crust is of no use on the boil, because the juice of copper is contrary to human flesh. But also when the 15 cloth that is placed on the boil is already full of bruise, so that that cloth has become hot from the bruise, then the man removes that cloth from the boil and places another on top, because if it then lies on the boil longer, the fluids that were then attracted there dry up. But if he removes that cloth 20 before the bruise has become hot from the bruise, it injures him, because the bruise that had gathered there returns to the flesh. Of excretion. But just as the earth is always moist and many things that are foul and useless ooze out of it, so also man, when moist in his flesh, expels from himself by excreta the things that are foul and putrid in him, which are of the slime of the earth. And if the earth were not moist, it would not be fertile in fruits but dry, so that man, if he did not have moisture in himself, would be inflexible and unfruitful in any work. 30 Of the fire of the soul. Now the soul of man is fiery and draws the four elements to itself and in this also makes man move about by sight and hearing and similar acts of his. And the soul is a certain force in man, as fire is in water, because man could not live without the soul, so that even water could not flow without fire if he did not feel it in himself. Of saliva. But the soul takes one force, namely saliva, in man from water, since water sprinkles and prepares rationality for speaking, so that the strings, aided by wax or bitumen, may have a beautiful sound. But saliva would be clean and pure, except that the soul is fiery; and thus saliva is like foam from the fire of the soul, just as water throws foam from fire and

the sun, namely from their heat. And since the soul is fiery, therefore it is also in it to be watery, since the windows of the soul are the eyes, which have fire and water in themselves. But also all the moisture that is in man is watery and tends to the path of rationality, so that rationality itself can sound in man. For the soul brings out water from the brain and viscera into saliva, so that man can speak, because man could neither sound nor create words if he did not have moisture in himself, but were dry; and therefore saliva is like a good ointment, which, as an ointment calls for health, 15 so also saliva holds and produces sight and hearing and smell and voice and words and all the useful things of health in man. Of the coldness of the stomach. Now he who has a cold stomach, he spits out a great deal of water with saliva, because it is not warm, and therefore he is also weak; but he who has a warm stomach, he spits out a little water with saliva, because it is somewhat dry inside, and therefore he easily falls into serious fevers. Of flesh. Now all flesh is green and from that greenness has a bruise. Thus is it also shown in the flesh of cattle, which are killed, since, if they are hung, drops of bruise flow out. But a man who has lean and thin flesh, more easily exudates a bruise than one who is burdened with fat flesh, because he who has lean and thin flesh in his body is like cheese pierced with many holes, which is not strongly compressed. And air and other elements pass through it easily. Whence also it easily has humors in it and excretes much, because it has thin flesh. Then also the heat and taste of food and drink rise from his stomach and smoke and ascend to the liver and to the heart and to the lungs like poison; but the heat of the liver and to the heart and to the lungs cannot tolerate this bruise, but expels it from itself to the chest and to the throat, like food that causes foam to emanate from itself when it is boiled over a fire. Of emunction. Those who have a cold and weak stomach 5 and weak viscera, from that weakness emit cold and moist smoke to their brain, and it becomes like cooked poison, and is thus emitted from the nostrils and mouth, just as even the stars in the air are purified, just as even a certain dirty and fetid earth emits from itself. 10 On the purification of the brain and saliva and sputum. For the brain has windows which are always windy and from which it is always softened and becomes moist, which are the eyes, ears and nostrils and mouth of man, so that the cold and moist foulness of the humors is gathered there into the outgoing passages of the nostrils and throat, since the brain cannot tolerate it, but emits it for the purification of man and is carried out by the pulse of air. But if this purification were to be prevented from a man in any way, the man would go mad and wither, because his stomach would perish and his brain would rot, because they could not bear this stench, just as the sea cannot bear dirty and unclean things without expelling them. But those who have constricted flesh. These are so hard in their flesh, like cheese, which has been so strongly compressed that the liquid cannot flow out of it, and therefore the greenness of the bruise remains in their flesh and thus hardens in them, because they cannot excrete this foulness. But the moisture of food and drink and other fluids are so much weaker in them, because they do not have external help for the bruise that is in the flesh, because they cannot flow out due to the constriction and hardness of their flesh. And these weak ones are internally in the body and externally in the flesh with ulcers, because the dirt of the bruise remains in them, and they cannot excrete it. And therefore they suffer greatly both in the chest and in the veins and in the rest of the body. Those who have fatty flesh in their bodies are full of various humors and cough easily, but excrete little, because air and other elements enter them with difficulty, and because of the fatness

and thickness of the flesh they cannot easily exit, nor can they move the humors for purgation or excretion. For those who are overabundant in phlegm and do not expel phlegm burden themselves with weak and feeble flesh, and therefore are not healthy and cannot be healthy. But those who are overabundant in phlegm, if they expel phlegm, become somewhat emaciated and healthy in body, because they do not retain those impurities in themselves. But those who do not expel phlegm and contract weakness from it, as has been said, should use potions and be purged by them. On sneezing. When a man's blood is not alert and swift in his veins, but when he lies down as if he were asleep, and when the humors in him are not swift but lukewarm, the soul, sensing this, naturally shakes the whole body by sneezing and causes the man's blood and humors to return to alertness and to their state again. For if the water were not moved by storms and floods, it would rot; so if a man did not sneeze or if he did not clear his nose by blowing, he would rot internally. Of the flow of blood from the nostrils. But when men have a great irascibility and stubbornness within them, yet so that, constrained by some cause of audacity or fear or shame, they do not show or utter these things through sadness or because of impossibility, then sometimes the veins of their brain, neck, and chest burst and break because of this contrariety, and are brought out through the entrance and the path by which odors are carried to the nostrils. But there are also some, 25 who are either occupied with vain and various thoughts, which they cannot yet complete, or with a wandering and dissolute mind they wander from place to place, or with unaccustomed behavior or with a loose lasciviousness they are thrown here and there in their mind and thus turn as it were into madness, 30 so that they do not know how to keep their eyes or their face in the right posture and gesture. Then from these wandering thoughts the veins of their brain and neck and chest burst, so that blood flows from their nostrils, as has been foretold, because their vain thoughts and vain minds raise the aforesaid veins 35 and draw out the blood. And also when a man sometimes comes to excess both in the flesh and in the veins and is liquefied by purging from the nostrils

and also throws out new wine into a vessel filled with filth

organizingly. But if any man of this kind were to retain or prevent it in himself in this way, he would harm himself, as if he were to prevent digestion or if he were to prevent it from proceeding in its proper time. But

they approach them very well, because from this

it dries up, then it makes medicine, so

however, which purifies the stomach, 10

in those who are very weak

which always happens from paralysis,

whose mobile

flooding flows in them constantly 15

more than from the stomach

when they are frequently in the veins, and therefore when the needle is sent, those there to 20

men who have been struck with paralysis from gout, and who benefit from the aforementioned humors

are given powders of noble and good herbs

alone and the sweet odors of precious spices, as these 25

by their sweetness depress and

check and attenuate the noxious smoke, which proceeding from the aforementioned humors excites the bad humors. The drink mentioned above should be taken by those who are neither fully healthy nor fully sick, and it gives them health. But those who are healthy should also take it, because it preserves their health, so that they do not become sick, and those who have fatty and rancid fluids in them from various and many feasts, because it removes the slime and dregs and waste of those fluids, and those who have taken some food that causes pain in the stomach should also take it, because it soothes and expels that pain. But he who wishes to take it, either in June or July, before it is full of blood, then, because of the breath which he draws in and exhales through the nostrils, the blood finds an outlet for eruption more easily in the nostrils than in any other part of the body, so that the veins of the brain and other veins which are near there, break and flow out there due to the excessive excess of blood. There are also some men in whom blood is superabundant, so that from its excess it sometimes turns thick and black. But when these men expel the superabundant blood through the nostrils, so that from this effusion their brain is cleansed and their sight is sharpened, and their powers are restored to health. But there are other men whose blood is sometimes stirred by great fevers and great ardor which is in them, like wine, which is stirred in a bottle, and thus they bring out the blood through the nostrils. And from this effusion of blood the brain is somewhat emptied, and the eyes grow dim, and the strength in that man is weakened. Of coryza. When a man's brain is sometimes healthy and pure, then sometimes whirlwinds of air and other elements rise up to the brain, which draw different humors into it and extract them from it, and prepare a cloudy veil in the way of his nostrils and throat, so that there a harmful bruise is contracted like a cloudy smoke of water. And this bruise there also contracts the weakness of the weak humors, so that there they are purged with pain through the nostrils and throat, just as ulcers that are already ripe release the bruises that are in them through their ruptures, and just as no food can be boiled without expelling the dirt that is in it through the foam of purification. And thus does the soul act in the body of man, when all the bodily humors in the eyes, in the ears, in the nostrils, in the mouth, and in digestion are boiled according to their nature by the fire of the soul, as food is boiled by fire when it foams. 35 But when sometimes a man eats new and unknown food and drinks new and unknown wine or some other new drink, then from those new humors other humors are stirred in him and, melted, flow out of the nostrils through purgation, just as new wine poured into a vessel expels dirt and scum by purging itself. But if any man were to retain or prevent this kind of purgation in himself in any way, from flowing out, he would be harming himself, just as if he were to hold back digestion or phlegm in himself, from proceeding in its time. But if other humors are so superfluous to them that excessive pain in the body grows from this, then he should make a medicine so that they flow out all the more pleasantly. Of potions. But the potions which cleanse the stomach are not of any use to those men

who are very weak and who are so crushed that they are always exhausted by paralysis; nor are they of any use to those who have such mobile humors in them, which, according to the flooding of rivers, are constantly diffused here and there without any stability in them, because when they take the potions they are more injured than healed by them. For when such humors are emitted from the stomach, they frequently run between the skin and flesh and in the veins, and are not in the stomach at the same time, and therefore when a potion is poured into the stomach by some man, it does not find them there to expel. Of paralysis. Men who are crushed from gout and paralysis, as has been said, and who are exhausted by the aforementioned humors, are of use to the powders of noble and good herbs and the good and sweet odors of precious spices, because these by their sweetness depress, check, and attenuate the noxious fumes which, proceeding from the aforementioned humors, excite the bad humors. The following potion should be taken by those who are neither fully healthy nor fully sick, and it gives them health. But those who are healthy should also take it, because it retains their health, so that they do not become sick, and those who have fatty and livid humors in them from various and many feasts, because it removes the slime and the tar and the decay of those humors, and those who have taken some food that causes pain in the stomach should also take it, because it soothes and expels that pain. But whoever wishes to take it, let him take it either in June or in July, before the rise of August, on an empty stomach, without any other condiment, and it removes harmful lividities from the stomach and purifies it, so that he does not become sick in August. But if a man has eaten any food that has caused him to feel his stomach to be heavy, let him take it in October. But any man can also take other drinks more healthily in the aforementioned months than in other months. On diet. But he who wants to be healthy, after naturally hot foods, let him eat naturally cold ones, and after naturally cold ones, naturally hot ones, and after naturally dry ones, naturally moist ones, and after naturally moist ones, naturally ones, whether cooked or uncooked, which in their nature are either hot or cold, so that they may be well tempered one with the other. 15 On the creation of Adam and the formation of Eve. When therefore God created Adam, Adam had great love in sleep, when God sent sleep into him. And God made a form for the love of man, and thus woman is the love of man. And soon after woman was formed, God gave that power of creation to man, so that he might beget children by her love, which is woman. For when Adam looked at Eve, he was filled with wisdom, because he looked at the mother through whom he was to beget children. But when Eve looked at Adam, she looked at him as if she were looking into heaven, and as a soul 25 tends upward, which desires heavenly things, because her hope was in man. And therefore there will be and should be one love of man and woman and not another. But the love of man to the love of woman in the heat of ardor is like the fire of burning mountains, which could be extinguished with difficulty, to the fire of wood, which is easily extinguished; but the love of woman to the love of man is like the sweet heat proceeding from the sun, which produces fruit, to the most burning fire of wood, because she also sweetly brings forth fruit in her offspring. But the great love that was in Adam, when Eve came out of him, and the sweetness of that sleep in which she then slept, was turned into the opposite mode of sweetness in her transgression. And therefore, because the man feels this great sweetness within himself and

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has it as a deer to a spring, so he runs quickly to the woman and the woman to him in the likeness of a granary floor, which is beaten with many blows and brought to heat, when the grains are shaken out in it. On concupiscence. When pleasure arises in man, 5 it is excited by the fire of the marrow. Now the fire of the marrow arises in man in various ways, namely either from the foolish joy of dissolution or from immoderate food and drink or from vain and superfluous thoughts, and thus it leads the man outside himself. And the fire of the marrow of man kindles pleasure, which has the taste of sin, and then pleasure with taste causes a fever in the blood like a storm, so that the blood foams and carries that foam like milk to the cavities of the genitals in sweetness, because it is already cooked and ripe, since all food, after it is cooked and after it is brought to maturity, is sweeter than it was before cooking and before its ripeness. But also in that place, where the whole force of the veins is, he feels this sweetness, because this sweetness also proceeds from the veins, as was foretold, and just as the smell and taste and the whole force of wine come out in one place of the vessel. But if a man is sometimes tired of thoughts in pleasure, then even sometimes without touch he only emits foam in the genitals, like water that, moved by the wind, produces foam from itself. But if he is delighted by touch alone, then he pours out a thin and turbid and half-cooked foam like thin milk, because it has not been cooked by another's fire. For just as food is not cooked by its own natural fire unless another fire is added, so also the seed of man is not produced to a full boil unless it is assisted by another fire. Hence if a man is in pleasure with another man or with another sensible and living creature, then he emits seed cooked by the fire of both and similar to a fat and full marrow. And if then the male is with a woman in the very effusion of his seed, he pours his seed into the right place, like one who pours cooked food from a pot onto a plate to eat. But if he is not with a woman, but with another creature contrary to his nature, then he shamefully emits his seed into an unjust place, like one who takes cooked food from a pot and pours it on the ground. And this is the slime from which men are formed. 5 On pollution. But in the pollution of the semen, which occurs while a man is asleep without the vision of sleep only through the nature of man, the heat of the marrow is not moved, from which it is also emitted like water, which is lukewarm with a moderate heat. But in the pollution, which occurs while the work is in progress through the vision of sleep, the marrow of the man burns intensely, so that the same pollution is then emitted like boiling water, but not yet fully boiled, because the man is not awake at that time. And if a man is sometimes in pleasure (and) feels a commotion in his body, yet in such a way that the genital foam does not flow out of him because of this 15: hence he is not weakened in the body. But if he is so moved in pleasure that this foam reaches the joint of emission, but is nevertheless retained in the body in some way contained, the man often incurs infirmity from that, so that he will have either an acute fever or 20 tertian fevers or other infirmities from that. Of the time of marriage in the male. But a male has a taste for pleasure in himself from the fifteenth year of his age, and then he easily exudes the foam of human semen from vain thoughts, but his pleasure and semen have not yet reached maturity in him. But it is necessary, since his semen is still immature, that the most severe guard be applied to him, lest he approach a woman or another to fulfill his lust, for he will easily become foolish and have an empty intellect and lack knowledge in him, and he will easily become of an insane and incontinent nature, because he has not yet reached that maturity to emit mature semen from him. And if a

male is strong in body, then in the sixteenth year of his age he approaches the maturity of fulfilling desire, or if he is weak in body, then in the seventeenth year of his age he attains the maturity of his fertility. And then he has full understanding and better and more stable morals in his maturity than he would have had before

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before maturity. But from the fiftieth year a man abandons childish and unstable manners and takes hold of stable manners, and if he is of a green and strong nature, then the heat of pleasure declines from him about the seventieth year, but if he is of a weak nature, then about the sixtieth year it is diminished in him, and so on until the eightieth year; but from the eightieth year it is already extinguished in him. A girl feels the taste of pleasure in herself from the twelfth year of her age, and then even from lascivious thoughts the foam of pleasure easily exudes from it, although that same pleasure is not yet ripe for seed. And since the girl is still immature, it is necessary that the most diligent guard be used to restrain her from going into lasciviousness, because then more than at any other time she is dissolved in the wanderings of her mind. For since it is not yet fertile at an immature age, if it is not guarded at that time, as has been foretold, it easily loses its sense of honesty and modesty and good knowledge due to immature pleasure and freedom, so that also because of bad habits it later imitates the manners of beasts rather than men. But in the fifteenth year of its age, if it has been of a green and moist nature, the pleasure in it is already ripe and fertile, or if it is of a weak and feeble nature, then in the sixteenth year it reaches the maturity of fertility, and then it has a mature and full understanding and approaches more stable manners than it had done before. But also about the fiftieth year of its age it casts off girlish manners and unstable gestures and then maintains a composed and stable tenor in its manners. But if it is of a moist and green and strong nature, then about the seventy-year mark the pleasure of the flesh in it diminishes, but if it has a thin and weak nature, then about the sixty-year mark it declines from it and about the eightieth mark it is abandoned, as was also predicted of the male. But those who, in lust, shake out their seed like donkeys, contract red eyes and the thick skin of the eyes 35 from it, and from it also darken their eyes somewhat. But those who do this work moderately and with discipline

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are not much harmed from it in their eyes by the darkness. Of the marrow. Now the marrow in the bones of a man is the support of his whole body, and the marrow itself is somewhat thick and not overflowing and of as much strength and strength in the bones of a man as the heart is in the rest of the body, and it burns with the most ardent ardor, so that its heat is above the heat of fire, because fire can be extinguished, but the fire of the marrow will not be extinguished as long as a man lives; but with its heat and sweat it passes through the bones and strengthens both the bones and the whole body of man. Of the three powers of the marrow. For the heat of fire in the marrow is like fire in stone and has three powers in itself. One power sets the blood on fire, so that it flows; another sometimes draws blood out in a different way from both man and woman; the third produces a burning and sweet taste and a sweating and burning wind of the sweetest love of procreation. Of incontinence. And this burning wind sometimes rises in a man who is idle

and occupied with no cares and blows into his chest and makes that man somewhat happy and so ascends from his chest to the brain and fills the whole of it and its veins with burning heat, and then also touches the lungs and heart and so goes to the genitals, in a man to the loins, in a woman to the navel. And then the knowledge of man thus falls asleep through ignorance. Of suggestion. But then also the suggestion of the devil in the tyranny of the storm will join itself to these, and that man will burn with lust, forgetting his shame. But also when the sun rises, the air and dew meet him in his service, so that the air supplies him with some coldness and the dew with some humidity, by which the heat of his fire is tempered, so that it descends hot, cold and humid for all the usefulness of the fruits of the earth. Of the temperature of the marrow. Just as the sun brings heat to the earth, so also the marrow of man imparts heat to the whole body, but a strong wind coming out of the stomach like air somewhat cools the fire of the marrow, and the humidity coming out like dew from the bladder

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moisturizes the fire by spraying it, so that the fire itself gives the right temperature to the body of man, and that even then it is tempered with coldness and humidity. But just as the terrors of storms and hail disturb the air, so that in their service it does not provide the right coldness to the sun, nor does the sun provide it with the right heat, so also different foods sometimes entangle the stomach, so that, moved by them, it cannot introduce just cooling into the heat of the marrow, wherefore it moves the same marrow into storms and swelling rather than into temperance. 10 Of gluttony. For when a man eats different meats and excessively hot and other delicate foods indifferently and inordinately, their juice excites the juice of his marrow into a contrary storm, so that it rises into delight. And therefore a man who wishes to eat meat should eat it moderately and cooked with simple seasoning, and not too hot or too deliciously prepared and seasoned with various fillings and seasonings, because their juice has a certain affinity with the juice of human flesh and easily instills pleasure in his marrow, just as a slushy and dry wind diminishes the strength of dew, so that it is unable to supply the right humidity to the heat of the sun; so also perhaps even precious wine scorches the strength of the bladder of man, so that it cannot bring the right freshness to his marrow. 25 Of wine. For wine is the blood of the earth and is in the earth as blood is in man and has as it were a certain affinity with the blood of man and therefore also like a very fast wheel it conducts its heat from the bladder to the marrow and overturns it into the most ardent ardor, so that the same marrow then imparts the fervor of pleasure to the blood. Wherefore a man who wishes to drink a precious and strong wine should mix it with water, so that its strength and heat may be somewhat weakened and tempered; and also that wine which is called Hunnic, should be tempered with water, for water makes its bitterness sweet and its astringency sweet and softens it, which, just as blood is dry and does not flow without the moisture of water,

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so also wine drunk without the mixture of water burns and injures a man and diminishes his bodily health and brings him pleasure of the flesh. And all food and drink should be taken honorably and temperately and moderately, lest man be weakened by the different humors that are in them and lest his nature exceed its measure of pleasure in contrariety, for, just as the earth is injured in the

fertility of its fruits if the sun burns it immoderately without the temperature of the air and dew, so also man is injured in the health of his body and aroused in the pleasure of the flesh if he draws the heat of food and drink immoderately into himself. And if he is healthy in body, let him observe himself in food and drink, as was foretold, so long as he remains healthy; but if he is weak, he is refreshed by eating meat moderately and discreetly, but nevertheless let him drink no wine, unless mixed with water. 15 On thought. But the aforementioned burning wind, which rises from the marrow of man for the pleasure of the flesh, also sometimes calls forth and produces vain thoughts, when a man thinks what it is and whence it comes and what that taste is, which Adam contracted for himself through the apple in transgression of God's commandment. or when he sees or hears something from which pleasure occurs to him. Then also by diabolical suggestion, these thoughts, as if making a beckoning gesture, attract to themselves from the marrow the aforementioned burning wind of pleasure, so that it rises and passes through the chest and touches the brain and pierces the liver and heart and falls into the genital members, as has been foretold. And thus it happens to those who desire to fulfill their pleasure by work. Of nocturnal oppression. But often when a man sleeps, the blood that is in him burns strongly from the fire of his marrow, and thus the water that is in the blood is dried up from the heat of the blood. And then also the diabolical art, which is in the first suggestion of the first coagulation, when a man is conceived, sometimes raises itself up by the permission of God and causes a storm around the man by striking terror into him in dreams, namely by showing itself through the oppression of the imagination as if it were there; and yet it is not there, because if it were there, man could not endure; just as it also brings thunder, when

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they emit horrible noises, by which they strike terror into men, so that they are terrified and terrified. But yet they are not there fully, but on the last day they show all their powers in fullness, when they shake all earthly things. Of dreams. So also does the devil, when he shows himself as if in a misty whirlwind and torments a man for so long, until his soul returns to itself from the prophecy of dreams and is shaken, not knowing what terror it has suffered. These terrors easily happen to all men when they sleep, except those who are of a very secure and very happy nature. 10 And these terrors rarely happen to these men when they are asleep, because the great and honest joy which they naturally have in themselves cannot be without the taste of good spirits, and they are also by their nature gentle and not deceitful or deceitful in their manners. 15 On the complexion. But there are certain other men, [who are called sanguine,] in whose blood melancholy often rises, which makes that blood black and which dries up the water which is in it, so that from this men both awake and asleep are often seriously tired. 20 On the fall of Adam and melancholy. For when Adam knew good and did evil by eating the apple, in the vicissitude of that change melancholy arose in him, which is not in man awake or asleep without the suggestion of the devil, because sadness and despair arise from the melancholy which Adam had in his transgression. For when Adam transgressed the divine commandment, at that very moment melancholy congealed in his blood, as splendor recedes when light is extinguished, and as tow 30 burning and smoking, it remains stinking. And so it happened in Adam, because when the splendor was extinguished in him, melancholy congealed in his blood, from which sadness and despair arose in him, because in the case of Adam the devil melted melancholy in him, which sometimes makes man 35 doubtful

and unbelieving. But because the form of man is bound, so that he cannot raise himself above the limit

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therefore he fears God and is sad, and so often in that sadness he despairs, distrusting that God will observe him. And since man is formed in the image of God, he cannot fail to fear God, and therefore it is grievous to the devil that he should live with a man who resists him, because man fears God more than the devil, so that man has hope in God, but the devil has none in him. But also the suggestion of the devil often twists itself into this melancholy and makes man sad and despairing, so that many such men suffocate and crush themselves in despair, but many resist themselves in this evil so much that they are like martyrs in this fight. On the oppression of the mind. And the devil thus tires man 15 both awake and asleep, and sometimes tires him while he is asleep in this way, because he thinks that something is oppressing him. On the hatred of the devil. Since the devil hates the virtue of man, therefore he also hates all other creatures, which are virtuous 20 in cattle and in herbs, and which are clean and useful. Therefore, whoever is tired of the devil's ghostly presence during the day and night, whether awake or asleep, should seek the medicine given by God. But if a man is in joy or in sadness or in meekness or in anger 25 or in other of these habits, then he cannot remain in these for long, but must turn to other habits and movements. And he is between two changes, so that when he abandons one and begins another, the soul naturally feels this change and is as if bored, because it begins so many changes, and does so, as if it wanted to leave the body, namely as it does then, when the body dies, the mouth of the man comes out by opening, and he thus yawns. Of yawning. And if that man then begins other changes or other works vigorously, the soul again rests from the boredom of this change. But if another man is also bored 35 and sees this yawning in that man, then his soul naturally does so, as if it wanted to leave his body, by yawning it opens the mouth of his body.

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On the extension of the limbs. But when there are bad fevers in a man and when bad humors begin to flood into him, heaviness of the body and weariness of the mind take possession of him, and the soul, naturally feeling this, somewhat gives way to these changes as if the body were affected by weariness, and the body itself 5 and its veins somewhat straighten and stretch, as it does when it must leave the body. On litargy. Evil humors also sometimes produce smoke in some men, which rises even to their brain and infects it so much that from this they become foolish and 10 forgetful and devoid of sense. On hiccups. The pain also, which is called hiccups, arises from the cold of the stomach, and that cold is bent about the liver and stretched about the lungs, so that even the powers of the heart are moved; just as a man trembles from the cold, 15 and that a man's teeth grind together with trembling; and so a man has a sob with the sound of his voice. On melancholy and psalm. Many times also melancholy arises in man and spreads in him a certain smoking smoke, which contracts his veins and blood and flesh 20 for so long, until it ceases to spread itself through his body, namely until it ceases. But it also often happens that bile in man is superabundant, so that it sometimes spreads itself through the body of man in its excess; and thus man suffers as it were sharp 25 fixations in his flesh for so long, until the excess of bile is calmed. Of bile and the

punishment of Adam. Before Adam transgressed the divine commandment, that now bile is in man, in him shone like crystal and had in him the taste of good works; and that now also melancholy is in man, 30 in him shone like the dawn and had in him the knowledge and perfection of good works. But when Adam transgressed, the splendor of innocence was darkened in him, and his eyes, which before saw heavenly things, were extinguished, and the gall was changed into bitterness and melancholy into the blackness of impiety, and he was altogether changed into another manner. And thus his soul contracted sadness and soon sought an excuse in anger. For anger arises from sadness, whence also from our first parent men contracted sadness and anger and all things harmful to themselves. Of sadness and anger. But when the soul of a man feels some adversity to itself and to its body, it contracts the heart and liver and their veins, and thus a mist rises around the heart and clouds the heart, and thus the man becomes sad; but after sadness anger arises. For when he sometimes sees or hears or thinks about something about which he is sad, then sometimes the fog of sadness that has taken possession of his heart produces a hot smoke in all the humors and around his bile and moves the bile, and thus anger silently rises from the love of bile. And when a man does not perfect anger, but when he silently tolerates it, the bile ceases. But if anger does not cease, then this smoke, extending itself to melancholy, excites it, and it emits from itself a very black fog, which, passing to the bile, wrings out from it the most bitter smoke, and thus passing with the same smoke to the brain of man, ** they make him go mad first in the head and then they descend to his belly and shake his veins and the interior of the belly and turn the man into madness. And thus a man, as if unaware of himself, perfects anger. For a man rages more from anger than from any other infirmity of madness. And man often contracts certain serious infirmities from anger, because when the contrary humors of bile and melancholy are often excited in man, they sometimes make him weak, because if man were without the bitterness of bile and the blackness of melancholy, he would always be healthy. Whence bile and melancholy increase. But that man, in whom bile has greater powers than melancholy, easily tames anger in himself; but in whom melancholy has greater powers than bile, is angry and easily angered. And just as strong and sour vinegar is made from good wine, so also bile increases from good and sweet foods and decreases from bad ones; but melancholy decreases from good and sweet foods, but from bad ones and from bitter and unclean and badly prepared foods and from various humors of various

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infirmities increase. But he who blushes in the face, when he is angry, his blood boils from the gall and is thus drawn to the face, and he is suddenly and greatly moved into anger, but his anger is quickly checked, like some great fervor, which quickly falls, and from this anger he is not much injured nor does it wither in the body. And often he passes away without avenging himself. But he who pales in the face, when he is moved into anger, his anger is such that melancholy is aroused in him, which indeed does not move his blood, but gradually disturbs his humors, so that the man becomes cold from this, 10 and that his strength is broken and softened, and so his face turns pale, covering his anger. But meanwhile an evil will of bitter revenge rises in him, which so endures that he cannot refrain from avenging his anger. Of sighs. And these often languish and wither in the body from their anger, but the soul has knowledge and understanding. Whence, when he thinks whence he is and what he is, he sighs inwardly, the man not knowing whence those sighs

come. But when sometimes he feels that his body is about to suffer insult or annoyance or some other adversity and does not understand that he can prevent it, he sighs deeply inwardly. Of tears. And thus from those humors which are in man, like bitter smoke issuing through sadness, it is scattered about the heart, which overcomes the consumption, namely the water from the blood of the heart and from the blood of other veins, with the outburst of groans, and thus, leading it upwards through the veins to the venules of the brain, as if by smoking, it sends it and leads it through them to the eyes, because the eyes also have a certain affinity to water. And thus that water flows from the eyes and this is what tears are. For in this way the water of tears is extracted from the blood of man by the sighs of groans, just as the seed of man is drawn out from the marrow and from his blood. But tears born of sorrow ascend as if in bitter smoke to the eyes, as has been foretold, and dry up the blood of man, and suffocate the flesh, and injure the man like bad food, and bring darkness to the eyes. Those that arise from joy are milder than those that arise from sorrow. For when the soul, through sorrow and through the intellect, sometimes recognizes itself to be heavenly, but here in the world a sojourner, and when the body agrees with it in good, so that they are one in holy works, then without mist and without a whirlwind of smoke, with sighs of joy and gladness, it sweetly sends tears to the eyes through the aforesaid veins, and brings them forth as a sweet fountain. And these tears do not crush the heart of man, nor dry his blood, nor do they mar the flesh, nor bring darkness to the eyes. Of penance. If anyone weeps over his sins in repentance, these tears are mingled with sorrow and joy, and are brought forth only when the mind is oppressed, without smoke; but they dry up the blood to some extent and macerate the flesh and bring a certain darkness to the eyes, which they proceed with a depressed mind, until through amendment joy arises in them. But those who are born of a fat nature have fat veins and a soft heart and weep easily and are easily glad. But those who are born of a dry nature have a hard heart like calluses, which is harder than the rest of the flesh, and weep rarely and hardly at all and are sharp in their minds. But the tears, which are drawn to the eyes with sighs, if they are not emitted from the eyes, then return to the humors that are in the human body and make them bitter and vinegar-like and make the chest dry. But still, reaching the eyes and not flowing out but being retained within the man, they do not harm the eyes much, because they do not flow out of them. On the prudence of Adam. Adam also before his transgression knew angelic flesh and every kind of musician and had a voice that sounded like the sound of a monochord. But in his transgression, by the cunning of the serpent, a certain wind twisted itself into his marrow and thigh, which is even now in every man. And from that wind the spleen of man becomes fat, and foolish joy and laughter and giggles are shaken out in man. Of laughter and laughter. For just as in Adam's transgression the holy and chaste nature of begetting offspring was changed into another

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mode of carnal pleasure, so also the voice of the higher joys, which the same Adam had, was turned into the opposite mode of laughter and giggles. For foolish joy and laughter have as it were a certain association with carnal pleasure, and therefore that wind which arouses laughter, issuing from the marrow of man, shakes his thigh and his innards. And sometimes, because of excessive shaking, laughter brings out the water of tears from the blood of his veins in this way from his eyes, just as the foam of a man's seed is sometimes shaken out of the blood of his veins by the heat of pleasure.

Of joy and laughter. For when the knowledge of the soul of man perceives no sadness, no adversity, and no evil in man, then the heart of that man opens itself to joy, as flowers open themselves to the heat of the sun, and soon the liver receives the same joy and retains it within itself, as the stomach contains food within itself. And when thus a man rejoices either in the good or the evil that pleases him, then the aforesaid wind sometimes comes out of the marrow and touches his thigh first and thus occupies the spleen and fills the veins of that spleen 20 and extends itself to the heart and fills the liver and thus makes the man laugh and brings out his voice like the voice of cattle in laughter. But that man, who is easily thrown hither and thither by his thoughts like the wind, has a somewhat thick spleen and therefore is easily glad and laughs easily 25. But just as sadness and anger weaken and dry up a man, so also immense laughter wounds the spleen and tires the stomach and in its motion causes the humors to circulate unjustly. Of obesity. If any man eats meat and other foods 30 excessively fatty or any foods excessively fattened with blood, he will incur sickness rather than health from them, because these excessively fattened foods cannot remain in the man's stomach for correct and healthy digestion because of the excessive and slippery moisture that is in them. And therefore a man should eat meats that are properly moderate in fat and foods that are properly moderate in blood

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so that he can retain them until good and correct digestion. On the dryness of man. If any man is very dry in his body and limbs, then he should occasionally eat moderately fatty 5 meats and moderately fattened with blood foods, so that the dryness and dryness that are in him may be somewhat moistened and tempered. For the flesh of animals eaten fattens the flesh of man, and wine increases the blood of man more than other foods or other drinks. 10 On wine. But if the land which is fertile in corn produces wine, this is more salutary for weak men to drink than the wine which is grown in fruitful land, namely, which produces a little corn, even if that is more valuable than that. For wine heals and makes a man glad 15 by its good heat and great virtue. Of beer. But beer thickens the flesh of a man and gives a beautiful color to his face because of the strength and good juice of the corn. But water weakens a man and sometimes causes a bruise around his lungs if he is weak, 20 because water is weak and does not have strong virtue. But if a man is healthy, if he then drinks water occasionally, it does not harm him. Of drunkenness. But when a man drinks wine or other liquor beyond measure, from which he can become inebriated, 25 all his blood becomes liquefied and in his veins runs and spreads inordinately here and there, so that even the whole intellect and sense of that man are confused, like rivers flowing out of an excessive flood of rain and overflowing precipitously. And because in that man the human intellect is confused without measure in 30 , good knowledge in him tends to good things, so that then the man often speaks as if holy words inordinately and indiscreetly through ignorance, and that even bad knowledge in him tends to evil things, so that he also ignorantly utters base and evil words without shame, because he has a more insane and untamed intellect than a right sense, since rationality is then suffocated and submerged in him.

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Of vomiting. When a man takes cold foods immoderately and then hot ones, but in such a way

that the cold outweighs the hot ones, or if he takes wet foods immoderately, so that the wet exceeds the dry ones beyond measure, then from the diversity of these storms in the stomach a man often suffers vomiting, since he cannot thus have digestion, and therefore a man should take foods properly tempered in cold and heat, lest he harm himself by vomiting. But those who suffer vomiting from some infirmity and because of inordinate eating, these are cold inside in the stomach, so that they do not have heat in themselves, so that the foods in them can be cooked for digestion, and then the half-cooked foods rise up, since they are unable to descend for excretion. And thus a man suffers many infirmities through vomiting. But for a man to provoke himself to vomit, or to take some condiment, from which he provokes vomiting, this is not wholesome and healthy for him, because vomiting thus provoked would strain his veins and blood and lead them in an unjust manner, so that even the same vomit would not have a straight way to exit and thus the man would often be injured. Therefore a man does not provoke vomiting in himself, which is useless to his health, since vomiting, which arises in a man of itself, unprovoked, is better than that which a man provokes in himself by some condiment. On indigestion. But when the humors are moved either from infirmity 25 or from weak and unhealthy foods, so that heat unites with cold and cold with heat and moisture with dryness and dryness with moisture, then they sometimes expel and extrude undigested foods and drinks. And if such weak foods are expelled, this is good for the man 30 for his health. But if the foods are good, then it is detrimental to the health of the body if they are expelled, because the veins are emptied by the good juice of those same foods. And when evil humors also abound in a man, then sometimes they produce in him a misty smoke, which is neither hot nor cold. And this spreads into the viscera and around the stomach and throughout his whole body and stirs up the other plagues that are in him, and the food he takes, neither allows it to enter the stomach by a straight and natural entrance nor to leave by a straight and natural exit, but makes it fluctuating and turbulent, like wells and streets, and diminishes the vital and natural air in it, and therefore even the food cannot be cooked in it for a straight and natural digestion, whence also a half-cooked and as it were a thin flow comes out of it. Of dysentery. Certain very fine and blood-filled veins surround the skin, namely the membrane in which the brain of man is concealed, and these are attached to other larger veins, which descend to the heart and to the liver and to the lungs and to the stomach and to all his intestines, and thus supply blood to those larger veins, like certain small rivulets which carry their waters to the larger rivers. But those larger veins are like great rivers which lead their currents through the provinces, and like canals which carry water into buildings and pour it out there. When, therefore, the evil humors have become superabundant in any man and have given the remaining fevers which are in him a commotion, then they prepare a kind of incongruous inundation in him, which causes a kind of thick and evil fuming smoke to rise to his brain and which turns all those small veins which surround the brain into a contrary mode of fluctuation. Then the blood, 25 which is in them, flowing out excessively from the larger veins, in which they themselves, as has been foretold, move them all, so that they also flow out in a contrary flood and that they spread their blood throughout the whole body and send it to the intestines and for digestion. And thus that blood 30 mixed with the intestines and viscera and digestion causes a bloody digestion, so that the blood itself also comes out with digestion. Of haemoptysis. But when the evil and congealed and poisonous humors in man become superabundant, they take away the

right passage for the blood, which runs through the veins of the body, and force the same blood to enter the vitals and viscera by an unjust route, whence that man by excretion and by nausea

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with danger vomits blood and dries up internally. But sometimes evil humors, which are watery and thin, are in abundance in a man and obstruct the blood of the veins in its proper course and cause the blood to pass through the posterior parts without the expulsion of food, and they expose the same man to danger and lead him to aridity of life. But if they have come out through the posterior parts with the expulsion of food, they often purify the same man and restore him to health. But some men have such bitterness of heart and thoughts in them that the same bitterness constricts and dries up the spleen, whence also the good juice, which should vegetate the spleen, passes to the lungs through unjust channels and there forms a kind of clot with the blood, and thus that man often excretes and vomits blood with danger. But there are other men who often have a sad and sorrowful heart, and the same sadness constricts the inner veins which carry blood through the body, so that some of them are very slightly injured. Whence also that drops of blood gradually pour into the interior, and thus that man sometimes vomits blood, but after he has regained gentleness and cheerfulness of mind, the same vein returns to health, and thus that man ceases to vomit blood. Of indiscriminate abstinence. But when some men are excessively abstinent in food, so that they do not give their bodies a just and fitting refreshment of food, and when others are also unstable and frivolous in their manners, and others are occupied with many and great illnesses, then it sometimes happens that as it were storms arise in their bodies, when the elements which are in them are turned in the opposite way. For when fire and water in the aforesaid men are opposed to each other, it often happens that in some joint of the limbs or in some other part of the body they meet in opposition to each other and cause a pustule to arise there with a swelling of the flesh. And this pustule is of three kinds. 35 Of abscesses. For there is one kind, as it were, black, which swells up from the excessive strength of fire and brings danger to man

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and threatens death, like the bursting of clouds, which breaks up and brings to nothing that on which it falls. — And there is one kind, as it were, gray, arising from the storm of the aforementioned elements, as it were, lightning and emitting an incongruous rain 5 in man, which indeed inflicts injury on the body, but yet does not kill it at all, like hail, which inflicts injury on crops but does not uproot their roots. — But there is also one kind, as it were, white, arising from the great inundation of those same elements, as it were, rivers rising above measure 10 in man, which also inflicts weakness on the body, but yet does not destroy it in all respects, like the sudden inundation and outpouring of rivers, which indeed over-emanate some places some crops, but do not overwhelm them throughout. But that pustule which is 15 black is dangerous and almost incurable, but grey or white are somewhat milder than black and can be cured. Of a tumor. From various humors, both good and bad, the flesh and veins of a man thicken, as from leaven flour rises and swells. But the humors which proceed from the heart, from the liver, from the lungs, from the stomach and from other interior parts, when they sometimes turn into unjust diversity and excess, then also sometimes become tenacious and slippery and lukewarm. And if they then remain in a man 25

, they lead him into weakness. But if they break out outside him, they make him healthier. Of an ulcer. But if they have fallen into one place or into several places in a man, so that they have made one or more ulcers there, then the man should allow them to come to maturity for 30 , so that they flow out, lest, if they remain inside, it should cause more severe pain. And after the humors have flowed out in maturity there, then that man should apply medicine with ointments. Of scabies. But if the evil humors in scabies have broken out throughout the whole body of a man, then he should wait again for maturity 35 and for their emanation for some time and until the skin between the ulcers begins to have redness and to dry up, and then he should anoint with suitable ointments, lest

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if he waits longer then, the skin should turn into greater pain of ulcers and putrefaction. Of jaundice. The plague, which is called jaundice, arises from an excess of bile, because bile flows out from weak humors and from fevers and from great and frequent anger. And 5 the liver and other viscera receive this effusion of bile, and the effusion itself also passes through the whole flesh of a man in such a way, as if sharp vinegar were poured into a new vessel and harms the man. And thus it is recognized in a man by its contrary color. 10 Of exercise and weariness of the soul. Just as the human body is not without work, nor does it ever cease to do something, so also the soul in man has this duty by its nature, that when affected by various bodily works, it sometimes withdraws itself from its course, as if it were asleep; just as a mill, broken in some part by much flooding, sometimes stops working. And thus the soul is in the meantime in the quiet of silence, until the body is restrained and oppressed by some shame or some terrors. And then it thus again receives its strength and its course and rises again. 20 And then it is as if to that man that he is new and as if he has new manners. Of anger. For some men are angry by their nature. And when the soul of these men, affected by boredom, is in the quiet of silence for a while, then some defect occurs to them from their anger, from which their body is oppressed; and thus the soul receives its strength and rises again. But also when in other men the souls affected by boredom are in the meantime in the quiet of silence, it often happens that the bodies of those men are oppressed by some trouble, whence the excited souls themselves receive their former strength and return to themselves. There are also other men in whom, when their souls within them are oppressed by labor and weariness, their bodies are constrained by some impatience or doubt, and thus the souls which were already slumbering within them are aroused to their former strength. There are also some men who, from their temperament, often flare up in anger.

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Of madness and lensia. And the anger which is in them often moves their whole blood into a sanguine and great flood, and thus from this flood as it were a certain smoke and moisture touches their brain and makes them mad, so that it also diminishes their knowledge. And when these are sometimes moved to anger and are burdened with certain worldly distresses, the devil, seeing this, also terrifies them by the breath of his suggestion; Whence the soul, which is in them, being weary, yields and withdraws itself, and so the body falls, failing, and so lies in a state of weakness, until the soul rises again with renewed strength. And those who are weary of this evil have an angry

look and face and an angry movement. And when they fall to the ground, they sometimes utter a voice beyond their natural voice. And this aforesaid disease is more rarely shown and can be difficult to control. Of epilepsy. But others are of another kind of the same disease, so that they are inconstant and light in their manners and impatient, whose soul, while being weary of these manners above measure, often withdraws itself and yields, and thus the body falls to the ground as if the soul's strength is withdrawn and thus lies as if dead, until the soul again receives its strength. But these have a gentle face and gentle gestures, and when they fall to the ground, cast down by this disease, they sometimes utter some voice, but still mournful and natural, and they foam at the mouth a great deal, but nevertheless they can be easily cured. Of dropsy. But those who are not naturally fat in body, but are emaciated and sad and occupied with great and many thoughts, then the sadness that is in them dries up their blood, and the great and many thoughts that are also in them reduce the phlegm that is in them beyond measure, and in this way water increases and reigns in them. For when the blood and phlegm in a man have dried up, then the waste products of their digestion are discharged to the bladder in the urine, and then, since the bladder has no heat from the blood and phlegm, it cannot boil the urine, and therefore

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it does not discharge the already raw and uncooked urine from the right place of its journey, but spreads it between the skin and the flesh unnaturally. Of bloating. For when in these men the blood is driven away and the phlegm is diminished, water makes its inroads between the skin and the flesh and swells the whole body. And because their blood is dry in them and their phlegm is dried up, they are always thirsty, because whatever they drink is not turned into blood or phlegm, but into intercutaneous water. And when in that man the water shines on the skin, he must be helped by medicine, because if then it is waited longer, it is turned into lukewarm humor and acquires a blood-red color, which is mixed with decay, and thus the man is in danger. But some men, who have temperate bodies, so that they are neither too fat nor too thin in the flesh, also have temperate humors in themselves more often, and are rarely fatigued by that (evil) which is called vich, because the humors from which this evil arises are not in abundance in them. Of Tortures. For those who are either too fat or too thin often have evil humors, because they do not have right training and temperance in themselves; Whence sometimes from the heart, from the liver, from the lungs, from the stomach and from their viscera evil humors rise, which tend to melancholy and cause it to smoke and thus prepare the worst bruise in a man, just as sometimes on a shore in standing and non-flowing water putrid dust grows and floats on top. And this bruise falls either near the stomach or near the viscera or in some other place between the skin and the flesh and remains there and torments that man with great bitterness, as if it were biting him there. 30 But yet it does not have the vital spirit to bite a man, but only a certain bitter bitterness; and as if eyes appear in it, and it lies in the flesh of a man like a lens in the flesh. Sometimes it is also extended into a long form, sometimes it is contracted into a globular form, like the yolk of an egg 35 , and sometimes it emits a certain foam, which, spreading itself throughout the whole body, makes the man suffer.

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Of worms. But also when the same foam sometimes passes through the stomach, it causes certain worms to boil in it and sometimes causes certain very sharp and large lice to grow in the flesh. And where the same bruise lies in the body of a man, there also sometimes from the aforesaid foam very slender worms, which are called tarmi, grow, just as certain worms are sometimes born in that water which stands in one place and does not flow. And if then these worms remain in that man, so that they do not come out of him, they do him much harm. Of earthworms. Also of the noxious and evil humors, which are poisonous in man and which contract in man like bruises and which are turned to a harmful length like lukewarm and putrid wine, worms are easily born in man, but especially in infants and children, because their humors in them are somewhat mixed with milk. But worms in man are not born from the usual humors, nor from those humors which are acrid as vinegar, or if they begin to grow in any way in those men who have 20 usual manners in them, they will soon fail. But if such worms grow in any man, they make him weak. Of lice. But some men are slender, having bones and limbs and slender veins, but fat and 25 healthy flesh and well tempered, so that they are neither too closed nor too open; and they have a full marrow well tempered in heat, and therefore they also have a full and powerful mind, but a little lascivious in vanity, and they are soft and delicate. And because they have a full marrow, therefore they also have a thick but slender and white and healthy arvina without lice. But yet while the same arvina sometimes emits sweat, that sweat produces and nourishes a few lice on the skin outside. But there are also other men who have thick bones and thick limbs and 35 thick veins but a thin and not very hot marrow, and therefore because of the weakness of the marrow they are more imprudent and gluttonous and often hungry, but they can work hard for

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a short hour, but they cannot last in the work, because their flesh is somewhat open and as if lukewarm and their veins are more widely constricted. And because they have a thin marrow, their arvina is so much thinner and weaker. When they sometimes sweat, that sweat quickly passes through the flesh of that man, because it is somewhat open, and thus prepares many lice in the flesh, which boil immoderately outside that man. And therefore these men are not very weak and can live for some time. There are also other men who have thick bones and limbs and thick veins and thick and fatty marrow, so that their bones are full of burning marrow, and therefore they are prudent and upright because of their thickness and fatness and the fullness of marrow, and their flesh is strong and somewhat hard and closed, because it is constricted by tight veins. For as a net is entwined with one another, so also the veins are entwined with one another throughout the whole body of man. And since their flesh is somewhat strong and hard, they emit little and thin sweat, because the thick and strong veins constrict their flesh so that they emit sweat more sparingly. Then, from the abundance and heat of the marrow and from the abundance of the humors that are in them, because they cannot break out, the arvina that is in them turns a little into a red blood color and is weak and not healthy, so that many lice grow in it, which cannot come out of their flesh, but remain in that arvina and pierce and eat it everywhere. Wherefore those men suffer much inwardly in the body, not knowing where they suffer, and are slow, taking pleasure in nothing, and eat little, and often fail in heart and in their strength, and have a pale color in their face; which color, however, appears more green than waxy. And these cannot live long, but die quickly, because

their arvina, as has been said, is damaged inwardly by the lice. Of calculus. But a man who is of perfect age, and has soft and moist flesh in his body, and who, moreover, always uses various foods and delicacies, and strong and good wine, easily attracts stones to himself. For from the aforesaid foods and drinks, since his flesh is also soft and moist, like a sediment in that place where the urine should flow out, it coagulates and hardens into stones, but nevertheless from the heat and strength of the urine it is somewhat tender, while it is still below the man, and therefore he emits urine gradually and in small quantities, although with difficulty. For if the stone were hard below the man, the man would soon perish. It is the same in a woman than in a man, but the urine of a man is stronger than that of a woman, but still the man suffers greater pain than the woman. But that children or infants are afflicted with stones, this is from the bad and corrupt milk of their nurses, with which they were or are nourished. For when the nurse is weak or frequently uses it with various foods and drinks and strong wine, the rectal milk loses its taste and becomes as if fetid, and then this milk causes a fetid coagulation in the place of the discharge of urine in a child or infant and thus hardens into a stone. Of gluttony. But in men who are healthy and robust, 25 so also because their nerves are strong and because they are drunk and gluttonous, craving meat and other delicate foods and drinks, their blood turns into a waxy color and then acquires a thick consistency. And because it cannot have a rectal passage due to the thick consistency, which is also weakened neither by fever 25 nor by the weakness of these same men, since they are healthy, it passes through their flesh and skin and infects them with a noxious humor and makes them as if filthy and fills them with ulcers. Of the ulcers of leprosy. But even the poor, who are healthy in body and have the same nature of gluttony, but nevertheless cannot have delicate foods and drinks constantly, can attract the aforementioned weakness to themselves in three or two weeks or one, when they inordinately take the same foods and drinks that they have through their gluttony. This can also be understood of 35 young men and boys. For this weakness often increases from meat and different milk and strong wine, but not from bread or vegetables or beer.

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Of leprosy. But there are also other men who have a thick material of flesh in their bodies, who are angry, and their anger stirs up the blood that is in them, so that it falls around their liver, and the hardness and blood of the same liver mingles with this blood, and so it spreads throughout the whole body of the man and confuses his flesh and skin, so that his skin splits and that his nostrils grow thick and swell by splitting. There are also some other men who are incontinent from lust, so that they neither have continence nor seek to have it, whence their blood is often and inordinately agitated, like a pot placed on the fire, which is neither entirely boiling nor entirely cold, and thus retains filth in itself, because it does not have such great strength in itself to expel it. And when these men are so inflamed with lust, so that their blood is frequently and inordinately agitated, so that it is neither straight blood nor straight water nor straight foam, then it turns into a wicked bruise and into a boil, and thus corrupts the flesh and skin of man and turns it into ulcers. Of the signs of leprosy. Now these infirmities are thus discerned. Leprosy, which is from gluttony and drunkenness, emits red swellings and red boils like little dragonflies. And that which is from the liver, causes splits and blackness in the skin and flesh of man to the bones. But that which is of lust, produces broad surfaces of ulcers, like crusts, and beneath them red flesh. And the first two

are difficult to heal, but the third is easily mended. Of gout. Men who have soft and perforated flesh and who sweat from strong wine in excessive drinking are often struck by the plague called gout. For in those who have soft flesh, from excessive drinking the evil humors which are in them suddenly fall upon some member of theirs and destroy it, like flaming darts and like great and sudden floods which sometimes destroy mills and certain other buildings near them. So also these humors would tear apart the members on which they fall, if neither the grace of God nor the vital spirit which is in man

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prevented them. But nevertheless they tear apart some members and even render some as if dead and useless. Of the contraction of the sinews. It often happens that storms and storms of evil humors fall on some 5 limb of a man and there their madness closes the channels of his veins, so that he cannot flood there in the veins, whence also those veins dry up, because they lack a channel of blood. And thus that man begins to limp. And because man was made of the elements, he is also sustained by the elements 10 and lives in them and with them. Of fevers. Hence also he has different fevers from different qualities of the air and the other elements in him, namely from heat, from cold and from humor, which do not debilitate him nor do him any harm, but which rather bring him 15 health, since they cleanse both the chest and the stomach and all his inner viscera through sweat and urine, since they do not exceed their measure, since also the quality of the air maintains the right measure in temperature. But when too much and unusual heat of the air rises, then these fevers, burning above measure, turn into acute fever in some men, but in too much cold of the air they are so constricted by coldness that they excite a tertiary fever; but in a humid quality of the air, which is both watery and fetid, they often turn into such a livid coagulation that they induce a quartan fever in some men. But men who are healthy in body, so that they do not have mobile humors, namely those that can be moved this way and that, in themselves, are sometimes sickened in an intemperate quality of the air, while they are healthy in a properly tempered and tranquil quality of the air. But if these men have ever had an acute fever, then if the grace of God wills that they recover, on the fifth or seventh day they sweat with pain and quickly recover, because they were previously healthy in body. 35 On paralysis. But those who have mobile humors in themselves, namely, those who do not maintain any stability of rectitude either in heat or in cold or in humidity, but who are thrown here and there in accordance with the unstable quality of the air in the bodies of men, like certain rivers and waves of water, which devastate many places, and like ice, which is not perfectly frozen but which is fragile: these paralyzed, that is, gout, are fatigued by these humors. And if they have ever had a sharp fever, so that even by the grace of God their life is prolonged, then often, before they sweat with pain, they will lie in pain for the twentieth or thirtieth day or even more, because even before that they are frequently weak and infirm. For when a man is weakened by labors and hardships and by the different qualities of food and drink, so that also from the different qualities of food and drink different humors and bruises are gathered in him, then the soul in him, shaken and fatigued by these differences, succumbs, so that it withdraws its vital movements to some extent. Of fevers and cold days. And thus the harmful humors that are in man are stirred up and fevers increase, because the soul has contracted its vital movements. Then both the blood in man decreases and the viscera and other interior parts of him dry up. And the

heat that should have been in the liver and in the rest of his interior parts for life ascends to the outer skin, and the cold within man remains within. And thus the soul lies oppressed in the body, waiting in doubt whether it will leave the body or remain in it, and this it does very often for up to seven days, because it has not yet been able to shake itself off those humors and bruises. And when he feels that the storms of those humors are beginning to subside somewhat by the grace of God, then he understands that he can shake himself off them, and so he gathers his strength to himself 30 and expels those humors and bruises from the same body by sweat. And thus that man receives health. But often it happens that the soul, because of the excessive heat and cold of those humors, cannot fully expel them with sweat, and thus, shaken with fear by either joy or sadness 35 or anger or by the anguish of that man, withdraws itself and remains thus in silence again, and sometimes

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even until the third or fifth or seventh or thirtieth light, or for more or fewer days, as has been foretold, until he feels again that by the grace of God he can receive strength to refresh the body. And if that man 5 is to attain bodily health, then afterwards he will suffer less than he did before, because the humors which were in him before have been somewhat diminished by the former sweat. But if the soul is entangled with so many humors and bruises, that it is not able to shake them out of the body of that man 10 , so that it does not even feel the grace of God present to it for this, it succumbs, defeated, and abandons the body by the judgment of God. Of the acute. When therefore a man has an acute, the humors which are in him are changed into a great fervor of ardor, 15 and the fervor of those same humors does not permit that man to eat. But because of the excessive dryness which is in him, he compels him to drink, from which he drinks water, that he may suffer less. But after an acute fever has invaded a man, it is not healthy for him to take medicine to drive it away, because then it does not completely release itself even to the point of sweating. But for the medicine received, it remains hidden in him for so long and makes him sick for so long, because the noxious humors have not been expelled from him openly and as they should be. Fevers sometimes arise either from excess food and drink, or from excessive sleep, or from weariness and idleness, when a man does not work. Of intercalated fevers. For daily fever arises from an excess of water, namely phlegm, which is foam, and from weak food and from an excess of wine. 30 But the fever which tires a man on the second day arises from an excess and weakness of air, which is moisture. Tertiary fever, however, increases from an excess of dryness, which is fire, but quartan fever arises from an excess of melancholy. But a man also who has soft flesh in his body, so that even foam, which is tenacious and lukewarm and weak, is in abundance in him, easily contracts worms in his flesh. For because its flesh is soft and the foam in it weak and tenacious,

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pustules in it easily boil, in which worms easily breed and harm man. On diet. Now, just as cheese, which is pressed in its vessel, is always supplemented with the coagulant of milk, until it is perfected, so also food and drink 5 must be constantly supplied to an infant and child, until it is brought to a perfect age; otherwise the infant and child would not be able to grow, but would perish. But food and drink must also be given to the old and decrepit, who, when the blood and flesh in him are

diminished, must be supported by these foods. For man is like the earth. If the earth has excessive moisture, it incurs injury from it; but if it has been touched by moderate or no moisture, it will not be of any use to him for prosperity. But if it has a discreet moisture, it is good for him. So it is in man. If a man suffers much and excessive and flowing moisture in himself, namely in the eyes, in the ears, in the nostrils, in the mouth, he is more injured than healed. But if he has little or no flowing moisture in these parts, it is dangerous for him; but if he has a discreet moisture, it is for his health. 20

III.

1) But for the aforementioned infirmities the underwritten medicines shown by God will either free the man or he will die or God does not want him to be freed. On the case of hair. When a young man's hair is already beginning to fall out, (let him take) from the bear's hoof and a little ashes made from wheat or rye straw, and mix these together and then anoint his whole head with this, and especially where the hair on his head begins to flow out. Afterwards let him abstain for a long time from washing his head with this unction. And his hair, which has not yet fallen, is so moistened and strengthened by this anointing that it will not fall for a long time. And

2) v. 22—24 = p. 184, 33—185, 2.

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let him do so often and abstain from washing his head. For the heat of the bear's den is of this nature, that it is wont to produce a great many hairs, and the ashes of wheat or rye straw strengthen the hairs, lest they fall out quickly. And when these 5 are tempered with each other, as has been foretold, the man's hairs hold on for that much longer, lest they fall out. Of headache from melancholy. If melancholy, affected by various fevers, makes a man's brain ache, let him take mallow and twice as much sage and pound it in a mortar to the juice, and sprinkle these with a little oil, or if he has not this oil, sprinkle them with a little vinegar, and so let him put it from the forehead through the crown to the back of his head, and tie a cloth together, and do this for three days. And during these three days he shall renew it about night with either oil or vinegar, and 15 do so again, until he is better. For the juice of mallow dissolves melancholy, but the juice of sage dries it out, but bouillon in this way anoints the weary head, and vinegar draws out the sharpness of melancholy. Whence these, when tempered together, mitigate this pain in the head. 20 Of madness. If any one's brain is chilled, so that he becomes insane, take bay berries and reduce them to powder, and then take some flour and mix this powder of the berries with it, and thus with water and the hair of his head shaved, place this ointment over his whole head, and tie it on top with a cap made of felt, so that his head becomes warm inside, and so that he falls asleep; and it imparts heat to the brain. But when this ointment dries up, prepare another in the same way and place it on his head, and do this often, and he will recover his senses. 30 Of migraine. He who suffers from migraine should take aloe and twice as much myrrh and reduce these to a very fine powder and then take the flour of the semolina and add poppy oil to these and thus make a mass, that is to say a leaven, and with this leaven he should cover the whole head up to the ears 35 and

up to the neck, placing a cap on top and thus for three days night and day he should put it on his head. For the heat of the aloe and the dryness of the myrrh, tempered with the sweetness of the flour-

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of the semolina and the coolness of the poppy oil, soothe this headache, and the leaven thus made restores fatness to the brain. Of headache from smoke in the stomach. When food, which has a moist juice, makes a man ache in the head, he should take sage and oregano and fennel in equal weight and more of the horehound than all of these, and add butter sufficiently to the juice when crushed; or if he does not have that, he should make an ointment of these with the addition of arvina and anoint the head with this, and he will feel better. For 10 sage and oregano and horehound are of a dry nature and therefore dry up the aforementioned juices; but the juice of fennel is moist and this tempers the dry juices. Hence, butter or arvina, which are healthy, made into an ointment from these, relieve the aforementioned headache. † Take olive oil and 15 a little less rose water and bring these to a boil in a pan, and in the meantime take nathscaden well, a little less than the amount of olive oil, and grind these together in a mortar and strain through a cloth and pour this juice in a pan to the aforementioned oil and rose water and bring to a boil again together. When you have done this, strain again through a cloth and pour into a new earthenware vessel. Then anoint the person who is suffering from pain on the top of his head and in his skull and on his forehead and temples with this ointment when he is in pain, and bind his forehead and temples with a waxed linen bandage, so that the ointment 25 is not wiped off. On headache from phlegm. 1) He who suffers from excessive phlegm in the forehead of his head, should chew a white pea with his teeth and mix it with the purest honey, and apply it to the temples, and compress it with a bandage, and do so until he is better. For the pea is somewhat phlegmatic, but the white pea grows in pure and good soil, and when chewed to its juice and applied to the temples, since the veins of the temples maintain the strength of the forehead, it takes away the sharpness of this pain. The heat of the honey, also collected from various 35 1) v. 27—31 = Migne 1132 A.

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flowers, tempers the coldness of the phlegm, as has been said. The following applies to lung disease.

1) Take galan and fennel in equal weight and twice as much

of nutmeg and as much of bertram as these

two, so that the nutmeg and bertram are also of equal weight, and pulverize these and then mix them together, and eat two pounds of this powder with a thin piece of bread daily on an empty stomach

10 and immediately drink a little hot wine and also other noble

herbs that have a good smell, and eat them frequently on an empty stomach

as well as with meals, so that their good smell

may pass to the lungs and curb the foul breath.

But he who suffers from any kind of lung pain, should avoid fatty meats

15 and food that has been spilt with a lot of blood, and cooked cheese, because they cause inflammation around the lungs. But let him not eat peas and lentils, raw apples and raw vegetables, and avoid nuts and oil; and if he wants to eat meat, let him eat lean meat, and if he eats cheese, let him not eat it cooked or raw, but dry; and if he wants to eat oil, let him eat it in moderation, but let him not drink water, because it produces bruises and slime around the lungs. But let him not drink new and raw must, which has not yet expelled impurities during boiling; but beer does not harm him much, because it has been cooked; but let him not drink wine, but let him guard himself against damp and foggy air. Of madness. 2) If by many and diverse thoughts the knowledge

and senses of any man are emptied, so that he turns into

madness, let him take and boil three times only fennel and

30 in water together and, having thrown away these herbs, drink the same water cooled frequently. For the juice of fennel

constrains and retains the evil humors, lest they exceed their limit in

petulance, and brings the man back to his senses;

but the juice of fennel draws them to the right temperament of joy

35. And these herbs, both temperate and sweet

1) v. 4—26 = Migne 1134 A—C. — 2) v. 27—31 =

Migne 1202 D—1203 A.

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boiled water make a man return to his understanding. 1) The same man should avoid dry foods, because the humors that are lacking in him would lead to greater dryness of madness; he should eat good and delicate foods, which supply him with good juice in the blood and which bring his humors back to their rectitude and overturn the senses of the same man from madness. But he should also eat soups made with flour or butter or lard, but not with oil, because they fill the empty brain and warm it when it is chilled; but oil would attract phlegm, and therefore he should avoid it; and he should not drink wine, because it would further dissipate the dissipated humors in him; nor should he drink honey, because the strength of honey would further destroy the same depleted humors in him. But neither should he drink plain water, because it would lead his senses to greater emptiness. But he should drink the aforementioned drink and beer, which contain the depleted humors and his senses to rectitude and overturn the fury of madness from him. Let him cover his head with a cap made either of felt or of pure wool, so that the brain, chilled by the loss of fluids, may be gently and gradually warmed up, but not suddenly or excessively, lest he suffer from sudden and excessive heat. † Take nutmeg and twice as much galan and reduce these to powder and also take the root of the valerian and the root of the plantain in equal weights, so that the weight of these two is less than the weight of the nutmeg, (and) pound them a little with the addition of salt. And

from all this, with flour and water, make a thin gruel and give it to the sufferer to drink. On the weakening of the eyes. 2) If the blood and water in a person's eyes, either from old age or from some infirmity, are weakened beyond measure, let him go to green grass and look at it for a long time, until his eyes become wet as if by tears, because the greenness of that grass takes away what is turbid in his eyes and makes them pure and bright. 35 1) v. 2—21 = Migne 1203 A. — 2) v. 30—32 = Migne 1211 A.

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1) But let him also go to a river or pour fresh water into some vessel and, bending over it, let him receive the moisture of the same water with his eyes, and thus that moisture awakens the water of his eyes, which is already drying up in them, and makes them bright. 5 Let him also take a linen cloth and dip it in pure and cold water and, placing it thus around his temples and eyes, tie it, being careful not to touch the inside of his eyes, lest they be ulcerated by the water. Therefore, moisten the eyes with a linen cloth, which is sweet, and with cold water, and the water of the eyes is revived by this water to sight. For because the eyes are fiery, the film of the eyes thickens from the fire, and when water, as has been said, is touched, the same film is weakened by the coldness and humidity of the water. Of gray eyes. 2) When someone having gray eyes 15 has some kind of darkness and pain in them, while that pain is still fresh, let him take fennel or its seed and grind it and thus take its juice and dew, which he finds on straight grass, and a little flour of semolina and mix these together like a cake and place it over his eyes at night 20 and tie a cloth, and he will feel better. For the sweet heat of fennel tempered with dew and the strength of semolina takes away these pains. For gray eyes are from the air, and therefore dew is added to these tempers. Of fiery eyes. 3) If a man who has fiery eyes, 25 has darkness and pain in them, let him take the juice of violets and twice as much of the juice of roses and the juice of fennel according to the third part of the roses, and add to these a little wine, and when he goes to sleep, let him anoint this eye-drop around his eyes, lest perhaps they be injured because of its strength. But if nevertheless he touches the eyes 30 slightly inside, they are not much injured from it. For because these eyes are of fire, when the sweet cold of violets and the sweet cold of roses are tempered with the sweetness of fennel and the heat of wine, since all these are in force in summer and grow from the sweet heat, the darkness and pain

2) v. 1—13 = Migne 1211 B. — 2) v. 14—20 = Migne 1157 A—B. — 3) v. 24—28 = Migne 1169 D.

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It drives away the same eye diseases. For violet first proceeds from a warm wind, whence also the aforementioned tempers heal these eyes. Of eyes of different colors. He who has eyes like a cloud, in which the rainbow appears, and suffers from darkness or some other pain in them, should take calaminum and apply it to pure and white wine, and at night, when he goes to sleep, having removed the calaminum, he should anoint the eyelashes of his eyes externally with the same wine, taking care not to touch the eyes internally, lest they be injured by the sharpness of the calaminum

and incur greater darkness. For calaminum has equal heat and cold in it and thus, tempered with the heat of the wine, it takes away the evil humors that injure the eyes. But if it touches the eyes from within, it injures them, because neither its heat nor its cold overcomes it, nor does its cold overcome heat, and therefore its sharpness would ulcerate the eyes and introduce darkness into them if it touched them from within. For the heat, which is tempered, surpassing neither heat nor cold in itself, heals these eyes, as has been foretold. Of turbulent eyes. 1) If someone has eyes like a turbid cloud, which are neither fully fiery nor fully turbid, but somewhat gray, and they experience darkness and pain, he should grind fennel, if it is in summer, or if it is in winter, put its seeds and the ground one on a well-skimped clear egg, and when he lies down to sleep, he should put them on his eyes, and the sweet heat of the fennel, tempered with the cold of the clear egg, reduces the darkness and pain of those eyes. For fennel with the clear egg, which is somewhat livid, tempered with water, brings a salutary remedy to those eyes contracted from the livid humidity of the earth. Of black eyes. 2) He who has black or turbulent eyes 30, as sometimes there is a cloud, and in them in some way darkens and hurts, should take the juice of rue and mix with these twice as much pure liquid honey and a little good and clear wine, and so put a crumb of wheat bread on them and bind it over his eyes at night with a cloth. For because the eyes 35 1) v. 19—27 = Migne 1157 B. — 2) v. 30—35 = Migne 1155 C.

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the heat of rue and the heat of honey with the heat of wine, which drew its juice from the earth, benefit them, when a crumb of bread is applied to them, which also has its strength from the earth. Of the white of the eyes. 1) If anyone suffers from white discharge in the eyes, when the white discharge is fresh, let him take fresh ox gall and apply it freshly to his eyes at night and tie it with a bandage of cloth, so that it does not fall off, and do so for three days, because the bitterness of the same gall splits this pain and takes it away. But still do it moderately, so that he does not suffer harm from it if he does this excessively. After three days, however, let him take fenugreek and put it in rose oil, and so apply it to his eyes, since this is more pleasant, and tie it with a cloth, because also the sweet coldness of the fenugreek with the sweet temper of rose oil more gently removes the same white discharge with the aforementioned bile. 15 Of tears in the eyes. If anyone has moist eyes, as if they are tearing, let him take a fig leaf that has been soaked in dew at night, when the sun has already warmed it on its branch, and so warm let him place it over his eyes to control the moisture, until it becomes moderately warm in them. 20 But if he does not have a fig leaf, let him take an erlen leaf, and likewise soaked in dew at night and afterwards warmed by the rays of the sun, let him apply it to his eyes, as has been foretold, and do so not every day, but only on the third day and once a day. But if he does not have these leaves, let him take 2) the gum of a persimmon or 25 of a prunus and press it into a small amount of walnut shell and place it around his eyes in this way on a heated brick or on a heated and closed furnace, moderately heated, until it becomes warm. And do this always on the fourth day and once a day, lest he does , the moist eyes do more harm 30 than help them. For the heat of the fig tree and the coldness of the erlen tree are of this nature, that they draw moisture to themselves. But they will be drenched with dew, that their greenness may be tempered by its sweetness, and also by the heat of the sun, which draws their juice to softness, lest it injure the eyes. But also the gum of 1) v. 4—11 = Migne 1323 C. — 2) v.

24—29 = Migne 1222 B—C.

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parsican or of fir has in itself the virtue of those same woods, and by its nature draws moisture to itself from the eyes with heat, which it receives either from the side or from the furnace, because that should be soft and not sharp. And thus, as has been foretold, the moisture of the eyes will cease. 5 On the diminution of hearing. If a man's hearing is confused by some phlegm or other infirmity, let him take white frankincense and make smoke from it over live coal and let this smoke ascend into the hardened ear, but nevertheless do this rarely, lest if he does this excessively, he may suffer 10 worse from it. For the hot smoke of white frankincense, which is purer than the smoke of other frankincense, excited by a foreign fire, drives away the bad smoke which confuses the brain and hearing of a man. Of toothache. 1) He who has pain in his teeth from putrid blood and from the purging of the brain, let him take wormwood and verbena in equal weight and boil them in clear and good wine in a new pot and let him strain the wine thus boiled through a cloth and drink the wine with a little sugar added, but let him also place these herbs, warm and, as has been said, boiled, around the jaw where the teeth ache, 20 and tie a cloth over them. And do this until he is healed. For this wine, tempered with the aforementioned herbs and drunk, purifies the veins that extend from the membrane of the brain to the gums of the teeth, internally, and the same herbs placed around the jaws alleviate the pain of the teeth externally, because the heat of wormwood with the heat of verbena and the heat of wine tempered soothes these pains. † 2) He who has pain in his teeth, with a small phlebotom or with a brema, should make a small incision in the flesh that is around the same tooth, that is, zanefleis, so that the decay will be released there, and he will be better. On the strength of the teeth. 3) He who wishes to have healthy and strong teeth, in the morning, when he rises from his bed, should take pure and cold water into his mouth and so for a small 1) v. 14—22 = Migne 1172 D. — 2) v. 28—31 = p. 122, 20—26 = Migne 1193 C. — 3) v. 32 — p. 174, = Migne 1211 B—C.

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let him hold it in his mouth for an hour, namely, that the bruise which is around his teeth may soften; and thus the water which he holds in his mouth may wash his teeth, and he may do this often, and the bruise around his teeth will not grow any more, but they will remain healthy. 5 Of worms in the teeth. But if a worm is eating away a man's teeth, let him take aloes and myrrh in equal weight and set them on live coals made of beech in a earthenware vessel with a narrow opening in the neck, and let him burn them, and let him allow the smoke to pass through a narrow reed to the tooth in which it hurts, with his lips open, but his teeth clenched, so that the same smoke may not enter the throat excessively, and let him do this either twice or thrice a day, and do so for five days, and he will be cured. For when the heat of aloe and the heat of myrrh are excited with equal heat and coldness of burning coals, the strength of their smoke extinguishes the worms of the teeth. Of the uvula. But if the same smoke touches the throat, its strength causes the throat and the uvula to dry up. Of heart pain. 1) If the evil humors in the viscera and spleen of a man are in abundance and have brought many passions to the heart through melancholy, let him take galangal and bertram in equal weight and white pepper to a quarter of one of these, or if

he has no white pepper, let him take perfrecruth four times as much as white pepper, and reduce this to powder. Then let him take the bean flour and add the aforesaid powder to it, and mix all this together with the juice of fenugreek without water and without wine and without any other liquid. When this is done, he makes tortelli from all this and dries them in the heat of the sun; 30 wherefore in the summer, while he can have the sun, he should make them, and in the winter he should have them. Then he should eat the same tortelli both with and without food. For the heat of galangal and the heat of bertram and the heat of white pepper or the heat of pefercrut and the heat of broad beans with the coolness of fenugreek tempered and placed at the healthy heat of the sun, as has been foretold, alleviates pain 1) v. 19 — p. 175,4 = Migne 1134 C—1135 A.

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of the heart. Afterwards he should take licorice and five times more of fennel and sugar to the weight of licorice and a little honey and from this he should make a drink, that is, lutirdranc , and drink it both with and without food against heart pain. For the heat of licorice and the heat of fennel and the heat of sugar with the heat of honey tempered with 5 removes the bruise, which, as has been said, makes a man's heart ache. † Therefore take white pepper and to a third part of it cumin and fenugreek, as much as half the weight of cumin, and pulverize these and, before you feel a defect in the heart or when you begin to feel pain there, eat the powder itself with a small piece of bread, both on an empty stomach and with a moderate meal. Of pain in the lungs. When evil and fetid humors emit smoke to the brain of a man, which carries the same smoke to the lungs and makes it ache, that man should take 15 lunchwurt and boil it in water and not in wine, because this herb boiled with wine would be too strong, and let it be boiled in a pot and drink it for a week, strained through a cloth. And when this drink fails, he should boil another in the same way. But on an empty stomach he should drink it every day 20 and after eating, until he is cured. For from heartache and stomach heat the lungs are often weakened, because the coolness of this herb, combined with the sweetness of water, soothes the weakness. † Take also wakalder berries and twice as much woolene, as wakalder berries are, 25 and bertram twice as much as woolene, and boil these in pure and good wine; which after you have done, let them go in a pot and put them raw and cut into small pieces and drink them in this way through a cloth strained for two or three weeks on an empty stomach in moderation; in the same way you can drink them after your meal and so on until you are healed. † Take also dill and libestichel three times as much as dill is, and heiternezzele only as dill is, and boiled with pure and good wine and let them go in a pot until they retain their flavor, strained through a cloth you can drink both on an empty stomach and with meals, but 35 nevertheless in moderation and discreetly. But there are other men who are conceived in a cloudy and humid climate, whence

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they always have foul-smelling and foul-smelling breath and foul-smelling sweat. And their foul breath and the bad humors which are in them reach even to their brain and tire it with weakness, 5 which they are often led as if into forgetfulness of themselves. But if they expel phlegm from the head, they suffer less, because their brain is cleansed; but if they do not expel phlegm, they are more severely tormented in the head, because their brain is not free from harmful humors. And

the foul breath of these men passes to the lungs and tires them, so that sometimes they even have a hoarse voice, but nevertheless this pain is not very dangerous, because it can be quickly cured. Of liver disease. 1) If anyone has immoderately and indiscriminately consumed various foods and thus his liver is injured and hardened by the various humors of those foods, let him take minner hufladecha and twice as much of the roots of plantain and only mus, which is around the mistletoe pear, as minner huflathdecha, and cut the aforementioned herbs into small and thin incisions and pierce these incisions with an awl or other small instrument and stick the aforementioned mus into these holes and thus place it in pure wine. But let him also take the weight of a coin that swelling, which has swollen either on a leaf or on a branch of a walnut like a bean or like a pea, and put this into the aforementioned wine, and then drink both lunch and dinner on an empty stomach, not cooked but only put in wine. For the heat and cold of minner huflathdecha removes swelling from the liver, while the heat of the plantain prevents the liver from coagulating and hardening. But the cold of the mistletoe lessens its bruise, and that swelling, which is in the leaf or twig of the nut, by its bitterness removes the evil humors which injure the liver. And these are not boiled, but are only applied to unboiled wine, so that they reach the liver the more pleasantly. He who thus suffers should also drink more often more often more bitter, since the pain of the liver often arises from an excess of blood, which the heat and juice of the morel, which is as it were from the seed of the blood, soothe. He should also eat the food which he eats, tempered with vinegar, since the heat and acridity of vinegar constrict the liver. But he should also eat that wheaten bread which some people sometimes place between a split and dry pork shoulder for a delicacy and pour over it with wine. For the dry juice of this scapula, when excited by the heat of wine and bread, is poured over it, the same bread, thus tempered, constricts the liver, lest it swell. But nevertheless, do not drink the wine with which these meats were perfused, because what was harmful in the same meats, the same wine has passed through and drawn into itself. On pain in the spleen. 1) When a man sometimes eats raw food, the bad humors of those same foods, which are tempered by no seasoning, sometimes ascend to the spleen and cause it to hurt, wherefore the same man should take a 15 cereus leaf and make a little less of dill and wheat bread in vinegar as a meal and as a seasoning, and so eat it frequently. For the sweet cold of the cereus leaf purifies and heals the pain in the spleen, which arises from both hot and cold humors, while the coldness of the dill strengthens the spleen 20 and wheat bread makes the spleen grow, but vinegar purifies it with its sharpness. Afterwards he should also take flax seed and cook it in a frying pan and, having thus removed from the frying pan, with expressed water, put it in a sack cast in place of the spleen, as hot as he can bear, with the sack on top. For flax seed 25 is hot and scaly, and when it is aroused to its powers in the sweetness of the water, it touches the spleen with its heat and humidity and heals it. Of stomach pain. When undigested food in a man's stomach sometimes coagulates and hardens, it makes the stomach 30 suffer, wherefore he should take dactylosa and a quarter of it abrotanum and a quinquefolia less than abrotanum, and grind these to juice in a mortar and afterwards cook it in good and pure wine, so that this wine exceeds the juice of these herbs by two parts, and then strain it through a cloth and pour it back into a glass vessel or into a new pot. Afterwards, he pours this wine, thus tempered with the aforementioned herbs, into a frying pan and puts a lit calyx into it twice or thrice, and so on, while it begins to boil in the calyx, he adds ground galangal and a little

pepper, or if he has no galangal, he adds ground bertram and drinks it warmed in the calyx on an empty stomach. But he also drinks the same wine moderately for five days on an empty stomach, but first warmed in the calyx. When he has done this for five days, he takes wheat bread or fine flour and with the aforementioned wine warmed in the calyx, he makes a small soup with the yolk of an egg added for its good taste, without fat and without oil, and he eats this again on an empty stomach for five days. After these things are over, he drinks the aforementioned wine warmed in the calyx again, until he feels better. For the dactylosa strengthens the stomach with its heat, but the abrotanum with its heat restrains the gich from it, the quinquefolium strengthens it with its heat, and the heat of wine removes its bruise, and the strength of calibis strengthens all these very strongly. Then the heat of galangal and the heat of pepper or the heat of bertram strengthens all these against stomach pain. But wheat bread or wheat flour with the aforesaid wine fattens the stomach and restores its strength to it, as was aforesaid, with the strength of the burnt calibis, and this will be done without fat and without oil, because fat makes the stomach slippery and oil ulcerates it. 1) But he should also eat raw hyssop mixed with wine frequently and drink the same wine, because hyssop is more useful for him for this infirmity than for him who has pain in the lungs. Of indigestion. 2) If a man is sometimes unable to digest the food he has eaten, let him take the juice of aristologia longa to the weight of two coins and the juice of bibinella to the weight of one coin and the juice of citocaccia to the weight of 35 oboli of one coin and ginger to the weight of one oboli and then 1) v. 27—30 = Migne 1156 C. — 2) v. 31 — p. 179, 12 = Migne 1193 A—B.

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let him take a little flour and with these juices make tortelli the width of a coin but somewhat thick and bake them in the sun or in an oven that is already almost cooled. And that man who is sick in the above-mentioned way, if he is hot inside, so that the food in him is burnt, should take one tortellini of these in the morning on an empty stomach, or if he is cold inside, so that the food eaten in him is frozen and compressed by the cold, should take two or three tortellini in the morning on an empty stomach. And the food which he eats first afterwards should be soup or stew, and then he should eat other good and sweet foods. And he should do so for as long as he feels himself liberated in the stomach. For the heat of long aristology, somewhat sharp and somewhat strong, existing with the coldness of the bibinella, moderated, stirs up the bad humors in a man, and the heat of ginger dissolves them, but the coldness of the citronellol suddenly brings them out, while the flour of the semolina strengthens the stomach, lest it be injured by them. And when all these are cooked in the sun, whose heat is strong, or in a heated furnace, whose heat is healthy, and given to a suffering person, as has been said above, they cleanse his stomach, as has been said before. † Take ginger and grind it and mix it with a little juice of the herb called ringla, and then make cakes of this powder with a little bean flour and cook them in the furnace, which has now somewhat ceased from the heat of the fire, and thus eat these cakes both at lunch and on an empty stomach. Of the rupture of the sifac. If in any man the inner membrane in which the intestines are enclosed is by some chance torn, let him take ebech and boil twice as much of the greater consolida and herbs in good wine and after boiling them, separate them from the same wine and then add to the same wine a little powder made from situ and as much sugar as the ebech was, and enough of the boiled honey and so again without the aforementioned herbs, let him bring the same wine

to a moderate boil and then pour it through a bag as a pure drink and drink it after 35 meals and at night and do this often. For when the coldness of ebech and the coldness of the consolida and the coldness

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zituaris are joined together, by their good coldness and good virtue they collect and consolidate the inner membrane of the intestines, which if the same herbs were warm, would cause this inner membrane to dry up. But the sweet heat of wine 5 and the heat of sugar and the heat of honey, when excited by altered heat, heal that torn inner membrane. But also the aforesaid herbs, which have been boiled in the aforementioned wine, the same man ties warm over the same place where the inner membrane of the intestines has been torn, and they collect its split, as was aforesaid. He should also cut the root of the greater consolida into small pieces and put the same raw pieces in wine, so that they may take a taste from them, and he should always drink this wine until he is healed, since the coldness of the same consolida with the heat of the wine reduces that rupture. 15 On pain in the kidneys. 1) That a man sometimes has pain in the kidneys and loins, this is often due to a weakness of the stomach; then the same man should take equal weight of ruta and wormwood and add more of bear's gall to these and pound these together and then with these he should anoint himself strongly near the fire around his kidneys and around his loins, where he hurts. For pain in the kidneys and loins often arises from unjust humors. But when the heat of rue and the heat of wormwood and the heat of bearberry are tempered with each other, they drive away these unjustly cold humors. 25 Of the iliac. 2) If an evil smoke extends from the stomach to a man's iliacs and there causes the same man to suffer, let him take sage and five times as much stichwurz as there is sage, and ten times as much ruth as there is sage, and boil these herbs in a new pot with water until the first boiling, and then let him place the same herbs thus boiled and warm, with the water expressed, on the place where the pain is in the aforesaid manner, and tie a cloth over it. For when the heat of sage and the heat of stichwurz and the heat of rue are tempered with each other and when they are stirred up in heated water, by their power they drive away the evil humors from which the pain in the iliacs arises. 1) v. 15—20 = Migne 1155 C. — 2) v. 25—32 = Migne 1154 C—D.

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Of pain in the side. 1) Take linseed and a little bit of parsley, so that the linseed exceeds the 4th part of the linseed, and boil it in a pan as if it were glutinous rice. Then take the mistletoe and grind it in a mortar to a juice, so that there is more juice than the linseed and ** than the birboumes juice is mistelles, 5 and put these in a pan to the aforementioned linseed and to the juice and boil them again in the same way. But if you do not have deer marrow, add the skin of a young bull in the same weight as deer marrow should be. Which done, strain this through a cloth perforated everywhere with a needle and pour it into 10 new waxed earthenware vessels and apply the pain in the side, where it hurts, to the fire. Of a bone tumor. 2) If sometimes from bad humors in the man's virile organs a very bad swelling arises, which makes him suffer there, let him take fennel and three times 15 times fenugreek and a little cow's butter, and crush these together and place them on top, and these draw out the bad humors of pain in the man's organs. For the sweet

heat of fennel, tempered with the coolness of fenugreek and the sweet heat of butter, diminishes the aforementioned pain. For the heat of fennel and the coolness of fenugreek diminish those bad humors, and the sweet heat of butter heals the same pain. Then let the man take the tortelli, from which beer is made, and moisten them with a little warm water and thus heat them and place them on the aforementioned swelling. For the aforesaid tortelli, tempered with the sweetness of warm water, with their sharp juice, draw out those bad humors and heal the suffering man there. [If anyone therefore suffers in this way in the male organs, let him take fennel and three times as much fenugreek and a little kusmalz and crush these together and put them on top, and draw out the evil humors; then let him take 30 malzkuchin and moisten it with a little warm water and put it on top.] Of stranguria. 3) If anyone cannot retain urine because of coldness of the stomach, let him often drink wine heated by fire 1) v. 1—12 = Migne 1202 C. — 2) v. 13—25 = Migne 1157 D. — 3) v. 33—p. 182, s = Migne 1154 D.

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let him mix all his food with vinegar and drink vinegar, in any way he can, often, and in this way he will be warm in the stomach and bladder. For the heat of wine, changed to fire and thus taken in drink, warms the stomach and bladder 5 and retains urine for proper digestion and brings proper digestion and heat to it. But he also boils sage in water and filters the same water through a cloth and drinks it often while it is hot, and he will retain urine and be cured. For sage removes by its heat the bruise that has arisen from the coldness of the fluids 10 in the stomach and bladder, which expels urine even before digestion. On male sterility. 1) A male, therefore, who has a flowing nature of semen, so that it does not germinate, should take hasenzeppun and to a third part of it ertpeffer , 15 and as much as a fourth part is ertpefferes, let him take as much winda and a little of another common pepper, and he boils this with the liver of a young goat that is already ripe for breeding, adding also a little raw and fatty pork meat. And then, having thrown away these herbs, let him eat these meats, and also dip the bread in the water in which such meats were cooked, and eat it, and in this way let him often eat the aforesaid cooked meats, so that from their juice his seed may receive the strength to germinate, if the just judgment of God permits this to happen. 25 For the sterility of a woman. 2) But a woman whose womb is cold and thin within to conceive offspring, may be helped in this way, if God so wills, so that she may become fertile. Take therefore the womb of a lamb or the womb of a cow, which are at this maturity, that they can give birth, and when they are still clean, so that they are not and have not been burdened with any fetus, and boil them with lard and with some other fatty meats and with fat and give them to the woman to eat, when she is in union with her husband or will be united with her husband soon afterwards. And such meats are frequently used, and the juice of the uterus of the aforementioned animals is combined with the juice of the uterus of the same woman, so that from it she is somewhat fattened and strengthened, and if God wills, she conceives all the more easily, which often happens by God's judgment that the power of generation is taken away from men. Of gout. A man who feels gout in his legs and feet and is in pain from it, when the same pain is recent, let him place many horns or windpipes around his legs, namely, starting from the ankle without cutting the skin, so that they may attract the fluids to themselves, and then he removes them from that place and places them higher, until they again attract the fluids to themselves from below. And let him do so, without

cutting or tearing the skin, until he reaches his buttocks; but after he has reached his buttocks in this way, let him tie a bandage around his knee on the upper part, so that the fluids which he has drawn there with the horns do not descend again, and soon at the border of the back and 15 hindquarters with the horns or the windpipes let him release the blood and the bad fluids. And let him do so, and the pain of his gout will cease. † Take a bertram and a third of its weight of ginger and a little pepper and pulverize these and eat them on an empty stomach and drink wine afterwards 20. Of fistula. If anyone suffers from a fistula arising from bad and excess fluids in his body anywhere, let him often take purgative potions, and let him reduce the excess fluids in himself. But if afterwards in the place of the same pain the skin contracts, as if it wishes to be healed there, and then it is split again by the fluids, let him again take purgative potions, lest the evil fluids should overflow in it, and do so often, and it will hurt less. And [because] both fistula and gout can be cured with difficulty. 30 Of an ulcer. If any ulcer or pustule causes a man to suffer bitterly, before it bursts, let him take a linen cloth and pour new wax over it and anoint it with olive oil and so place it on the ulcer. And by this the ulcer is softened more gently and bursts more gently and the fluids are drawn out and healed more gently. But if it is that pustule which is called segena, do not place it on it, because it is dangerous.

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1) Where also trophus and evil humors flow out through a broken skin without a poisonous ulcer in some place of the human body, then that man should take biboz and express its juice by grinding it in a mortar and add honey to this juice, [and] 5 so that the biboz juice exceeds that honey by a third, and where it hurts, he should anoint himself. And also immediately he should anoint it with clear egg white and tie a cloth over it and do this for as long as he is healed. Of insomnia. 2) But whoever is occupied with some contrariety and cannot sleep, if it is in summer, should take fennel and twice as much yarrow and boil it in a little water and with the expressed water he should place these herbs, warm at times, around his forehead and head and tie a cloth over it. But he should also take green sage and sprinkle it with a little wine 15 and thus place it over his heart and around his neck, and sleep will be relieved. But if it is winter, boil fennel seed and yarrow root in water and place them around the temples and head, as has been said, and put powdered sage soaked in a little wine on the heart and around the neck and secure it with a cloth tied over it, because it is not good to have green herbs in winter, and as has been said, it will be better for sleeping. For the heat of fennel induces the onset of sleep, but the heat of yarrow makes sleep stable, and the heat of sage makes the heart slow and depresses the veins of the neck, so that sleep may come. And these herbs, when excited by the sweetness of heated water, are placed around the temples to compress their veins, and are also applied to the forehead and head, so that they may bring peace to the brain. But also the seeds of fennel and yarrow are boiled in water because of the sweetness of the same water, and the powder of sage is applied to wine, so that from it this remedy may be excited. On aromatics. 3) Now, for the aforementioned infirmities, the prescribed medicines demonstrated by God or man-

2) v. 1—8 = Migne 1172 A. — 2) v. 9—22 = Migne 1156 D — 1157 A. — 3) v. 33 — p. 185,

2 = p. 165, 2 — 24.

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will neither deliver him, either he himself will die, or God will not wish him to be delivered. For various and noble herbs and powders and condiments of noble herbs, eaten inordinately, will not benefit healthy men, but rather cause them harm, so that they dry up their blood and macerate their flesh, because they do not find in them those humors in which they can exercise their strength. For they do not increase strength in men, nor do they cause their flesh to grow, but only diminish the evil humors to which they oppose. But when they are taken by someone, this should be done discreetly and with reasonable necessity, and with bread or wine or some other condiment of food, and rarely taken to a fasting man, otherwise they suffocate the chest of those who take them and injure their lungs and, entering their stomach, make them weak, because they are taken without condiment; for just as the dust of the earth, which a man draws inward, injures him, so too, when taken inordinately, they lead a man more to harm than to health. For they are to be taken especially with or after a person's food, because then the fluids of those foods dilute and cause the person to digest the food taken, except if the person has such infirmities, against which he should take noble and strong herbs or precious powders on an empty stomach.

IV.

Also on menstrual retention. 1) A woman, therefore, who suffers from obstructed menstruation and is in pain from it, should take anise and febrefugia in equal weight and woollen somewhat more than there is of either of these, and boil them in an open and flowing stream, which is tempered by both the sun and the air, and then she should also take bricks and put them on the fire and make a roasted bath with the aforesaid water and the aforesaid herbs. And when she has entered this bath, she should place these warm herbs on a stool and sit on top of them and drink the same 1) v. 26 — p. 187, 12 = Migne 1174 B.

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Let him place warm herbs around the genital member and so upwards to the navel and the entire navel. And if in the meantime they have cooled, let him place them again, heated in the aforesaid water, around the same places and do this as long as he sits in that bath, so that by the humors of these herbs his skin and flesh on the outside and his uterus on the inside are softened and that his veins, which are closed, are opened. For the heat of the anus stirs the humors; but the heat of the febrefugia heals and the heat of wool prepares the flow. And when these herbs are tempered together, and when their heat is excited in the heated water of the river, which is healthier and sweeter than the water of a living spring, since in the open it is touched by other elements, and when they are also stirred with fired bricks, which are also not like other stones, because they are cooked by fire, from which they emerge healthy: they provoke menstruation with the sweetness of a bath, as was mentioned above. Then he should take rifelbere and to their third part yarrow and ruta about a third part yarrow and as much of long aristology as rifelbere and yarrow is, and a great deal of dictamno and 20 he should pound these in a mortar and thus boil them in good

and pure wine in a new pot and pour the cooked products with the wine into a small bag and in addition open caraway, as much as he can have, and less white pepper than caraway, and grind these together and add enough new and fresh honey, which is free from dirt, 25 and let it boil in the best wine and pour it into a bag with the aforementioned herbs and prepare a claret from these and drink it every day both on an empty stomach and with meals, but not in the aforementioned bath, since a bath somewhat constrains a person's digestion. And when the frigidity is relieved 30 by the heat of yarrow and the heat of ruta and the heat of aristologia longa and the heat of dictamna and the altered heat of wine and the heat of open gariofil, which is more suitable for the weakness than other gariofil, and the heat of white pepper, which also provokes menstruation, and the heat of fresh honey, which is also suitable for these, 35 is tempered: the closed viscera of the woman are opened and the hardened coagulation of the menstrual periods is dissolved, as has been foretold. Let her also make a decoction of eggs and sufficient fat, adding a little juice of lovage, and use this before and after her food, because, when the coldness of the eggs and the coldness of lovage are tempered with the heat of wine and the heat of fat, it dissolves this kind of coagulation in the woman. And do so for five or fifteen days, or until it is dissolved. But in the meantime, while she suffers from the aforementioned constriction of the blood, she should avoid beef and other [and] coarse foods, which constrict it, but should eat sweet foods and drink wine; but if she is going to drink water in the meantime, she should drink well water, but avoid water from a flowing spring, since it is somewhat harsher than other waters; but she should boil the water from flowing springs and allow it to cool before drinking it, because it becomes sweet when prepared in this way. On the flow of menstruation. 1) Therefore, a woman who suffers from irregular menstruation at an unjust time should dip a linen cloth in cold water and often place it around her thighs, so that it cools internally, so that the unjust flow of blood may be restrained by the coldness of the linen cloth and the cold water. 2) And he should also boil ebech in water, and place it around his thighs and navel, warm, and its coldness and the contrary power it has in it resist the contrary flow, which abounds in both the thighs and the navel, and therefore he should also apply it to the same members, cooked and warm, because when heated it brings health to them. 3) He should also put pandonia 25 in wine, so that it may have a flavor from it, and thus he should drink it often, and the heat of the pandonia tempered with the heat of the wine restrains the unjust heat of the blood. 4) Then he should often move all his veins, namely those in his legs and in his stomach and in his chest and in his arms, upwards by gently pressing them with his hands 30, so that they are restrained, lest they make an unjust journey for the blood. But he should also be careful not to work too hard and not to get tired a lot in walking, lest the same blood be moved from there, and he should also be careful not to wear hard or 1) v. 15—20 = Migne 1211 C. — 2) v. 20—23 = Migne 1187 A. — 3) v. 25—27 = Migne 1182 C. — 4) v. 28 — p. 188, 4 = Migne 1211 D.

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Let her eat bitter foods, lest they give her an unjust digestion, but let her take soft and sweet foods in the meantime, so that they heal her internally, and let her drink wine and beer, so that she is strengthened by these, so that she can retain blood. On difficulty in childbirth. 1) But if a pregnant woman is suffering greatly in childbirth, then with fear and great moderation sweet herbs, namely fennel and aserum, should be boiled in water and the warm water should be placed

around her thighs and back, and they should be held in place with a cloth tied over them, so that the pain and blockages are relieved so much more gently and easily. For the evil and cold humors that are in a woman sometimes constrict and close her during pregnancy, but when the sweet heat of fennel and the sweet heat of aserum are excited to the fire in the sweetness of the water and are placed around her thighs and back, since in those places she suffers constriction more than in others, they provoke the same members to open up. On the purification of saliva and emunction. 2) But in order that a man may be cleansed of saliva and excretion and emunction, let him take 20 agrimony and twice as much fenugreek and pound them in a mortar and express their juice and also pound storchesnabel and add its juice, as much as an obolus, to the juice of agrimony and fenugreek. Then let him take as much galanga as these three were, and storax as much as six coins weigh, and polypodium to the weight of two coins and reduce these to powder and compress this powder with the aforementioned juice as if coagulating it and make pills from it to the size of a bean; afterwards let him express the juice of celandine more and take from the same juice, as much as a quarter of a coin weigh, and dip one pill in it by rolling it around and place it in the sun to dry. And so let him make other pills, one in the same juice, as much as a quarter of a penny, by dipping them and thus exposing them to the heat of the sun, 35 but not to the fire of wood or to the fire of a furnace. 1) v. 5—11 = Migne 1157 D—1158 A. — 2) v. 18—p. 189, 34 = Migne 1176 B—C.

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And if he has no heat of the sun, let him place it in a gentle wind or a gentle breeze, so that it may dry up pleasantly. For the heat of agrimony and the heat of galangal and the power of storax and the heat of polypodium and the heat of greater celandine overcome the cold humors from which phlegm is born in man, and the coldness of fenugreek and the coldness of storax dispels the coldness of those same humors. But greater celandine also causes the humors in man to overflow, but the other herbs mentioned above retain them, so that they may gently exit from man. And these little pills will dry up in the sun, since its heat is healthy, and not in the fire of wood or a furnace, because these fires have a kind of defect, as regards the heat of the sun. But when a man wishes to take these pills, he should surround his stomach and belly with lambskin or other skins, so that it becomes warm, since their heat is healthy, and not come too close to the fire, because his veins would swell and the blood would overflow excessively and thus the humors would be led to an unjust end; but he should use the warmth of his clothes and take them before sunrise, because the dawn is sweet and gentle at that time. And he should take either five or nine pills, so that he dips each one in a little honey and swallows each one, because honey is hot and sweet; If he has no honey, he should take it in a spoonful of wheaten bread, one by one, because of the good taste of the same. And when he has taken it, he should walk slowly and gradually in a shady place 25 and not in the heat of the sun, until he feels the solution, since the heat and brightness of the sun might perhaps draw out the humors of the brain in an unjust manner. But about midday, after he has felt the solution in himself, or if he cannot yet have it because of a hardened stomach, he should first sip a soup or a small amount of semolina made from flour, so that either the viscera stirred by the solution may be healed by the sweetness of the same soup or small amounts of semolina, or the hardened stomach may be softened in this way. Also about the flow of blood. 1) Who therefore

has much blood 35 1) v. 35 — p. 190, 12 = Migne 1158 C.

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flows from the nostrils, let him take dill and twice as much yarrow and place these green herbs around his forehead and temples and chest. For the dryness and coldness of dill quenches the ardor of the blood, and the heat of yarrow draws the blood to itself and retains it, lest it overflow beyond measure. And these herbs should be green, since their virtue is especially strong in their greenness; but they should also be placed around the forehead and temples and chest, because there is the strength of the veins that carry blood. But if it is winter, let him powder the herbs and sprinkle the powder with a little wine and put it in a small bag and place it on the forehead and temples and chest, as has been foretold, since the heat of the wine gives the powder the power to constrict the blood. Of coryza. 1) If excessive pain has arisen from excessive discharge in a person's nostrils, he should take fennel and four times as much dill and place it on a stone roof tile or on a thin brick heated by fire, and turn the fennel and dill here and there so that it smokes, and draw the smoke and its odor into himself through his nostrils and mouth, and then eat the same fennel and the same dill, thus heated on the aforementioned stone, with bread. This he should do for three, four, or five days, so that the discharge from the head and nostrils will be all the more pleasantly resolved and the effluviums that flow out will be all the more pleasantly separated. For the heat and humidity of the fennel collects and contracts the unjustly diffused and unjustly separated fluids, and the dry coolness of the dill dries them up, when they are tempered together on the heated stone because of its healthy nature, as was said. 2) A man who wishes to make and take potions, let him take ginger and half as much licorice and a third as much zituar, as much ginger, and let him reduce these to powder and grind them, and then let him weigh the same powder together. Then let him take as much 1) v. 14—25 = Migne 1157 B—C. — 2) v. 30 — p. 192, 11 = Migne 1137 A—B.

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sugar as much powder weighs. When he has done this, let him weigh everything together to the weight of thirty coins. Then he should take as much of the purest flour of fine flour as half a walnut shell can hold, and as much of the milk of the citocasia as the incised pen of the writer can hold in the incised pen, that is, as a writer dips his pen in unheated water, and thus from the aforesaid powder and the flour and the milk of the citocasia he should make a very thin mass like a tortellini and divide this mass into four parts and dry it in the sun in March or April, since in these months the sun's rays are so moderate that they are neither too hot nor too cold, and therefore they are particularly conducive to health. But if in these months he cannot have the milk of the aforesaid citocasia, so that he should postpone it until May, then he should also dry the aforesaid tortellini made in May in the sun in May and thus observe the appropriate time. For the heat of ginger and the coldness of the zituar gather the humors, and the heat and humidity of the sugar retain and moisten them, but the heat and strength of the flour contain them, lest they flow out unjustly, while the juice of the citocasia, by its coldness, brings them out sweetly and competently, when they are tempered as has been foretold. Now ginger, zituar, sugar, and the like retain the good humors in man, and the citocasia brings out the bad humors; but if the citocasia alone were given to man without the things which have been foretold, and brought out the good and bad humors,

25 because no temper of good herbs would retain the good humors. But in the aforesaid months this potion shall be prepared, because both the sun and the breeze are then of a good temper. And he who wishes to take the potion at that time, let him drink a fourth part of the aforesaid mass on an empty stomach. But if his stomach is so strong and thick that he does not feel the touch of this drink, let him take again half of a third of the aforesaid cake and smear the whole half with the milk of the citocaccia and thus dry it in the sun again and take it on an empty stomach. But before anyone takes this drink, let him warm himself by the fire, if it is cold, and take it in this way, and after he has taken it, let him rest a little while in bed, keeping watch, and then, rising, let him walk a little here and there, so that he does not suffer from cold. On diet. After the dissolution, however, he should eat wheat bread, not dry, but soaked in sobriuncula, and eat chickens, pork, and other sweet meats. However, he should avoid coarse bread, beef, fish, and other coarse and roasted foods, except roasted pears, and should abstain from cheese, raw vegetables, and raw apples. He should drink wine, but in moderation, and give up water. He should also avoid the brightness of the sun and fire, and observe these things for three days. [I found nothing, I wrote nothing.] Take the liver of that fish, which is called welra, and place it on a piece of lime wood, and then, having made a fire, place that wood with the same liver on live coals, so that the liver may dry out, but so that the smoke and flame of the same fire may not touch the liver, and allow the same liver to dry out for as long as you can reduce the dried out liver to powder. But if you see that wood consumed by the fire in the meantime, before the liver dries, then place it again 20 on top of another of the same kind. And after it has dried, reduce it to powder. Then take nutmeg and fenugreek and dry these over a moderately heated fire in a pan and reduce them to powder. And then tie this powder and that which you made from the liver of the aforementioned fish 25 together in a cloth, adding a little moss, so that the aforementioned powder made from the liver of the welre exceeds the powder of nutmeg by three parts, and that the powder of fenugreek is as much as the powder of the aforementioned liver, and always carry it with you, and this powder retains the health of your body. 30 On incontinence. 1) If a man is ever so moved in pleasure that the foam has reached the point of discharge, but has nevertheless been retained in the body in some way, and from that he begins to feel weak, let him take ruta and a little less of wormwood and express their juice 35 and to this juice sugar and more of honey, than 1) v. 30 — p. 193, a = Migne 1155 C—1156 A.

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is sweetened, let him add as much wine as there is of these juices, and heat it five times in a new pot or on a plate with a lit calyx, and after eating a little, let him drink it hot. But if it is in winter, so that he cannot have the aforementioned herbs, let him pulverize laurel berries and twice as much of dictamno and after a little food drink it in hot wine heated with a lit calyx. And thus the harmful lividity that has remained in him comes out with urine and digestion. For in summer these juices can be had. For the heat and cold of rue with the heat of wormwood repel these coagulated 10 fluids from a person, and the heat of sugar with the heat of honey heals a person who is infirm in this way. And when the heat of wine is tempered with repeated heat of heat and with the aforementioned juices, and when these are heated five times to strengthen themselves, after a little food, lest the person faint in weakness, they are taken, and the same person will get better. But also in winter, the juices of these herbs cannot be had, when the heat of laurel berries and the heat of dictamna

are tempered with repeated heat of wine and strengthened with repeated heat of heat, they drive away the aforementioned infirmity from a person, 20 as has been said above. Of the cloudiness of the eyes. But a man who has a clouding of the eyes from an excess of lust, whether male or female, should take a small piece of the gall of that fish, which is called welra, and with the gall poured out, let him dry this small piece of skin in the sun, so that if any evil humor remains in it, it may be taken away by the strength of the sun's heat, because its strength would be too strong for the eyes to harm them. Then let him dip the same small piece of skin in the purest and best wine, so that it may be tempered and softened by the sweetness and strength of the same wine, and at night, when he lays himself down to rest, let him place it over his eyes and tie a cloth over it, so that the moisture of the small piece of skin does not touch the eyes from the inside, lest they be harmed by its strength. And let him take it away about midnight and let him not allow it to lie there any longer, lest its strength overwhelm the eyes and so harm them. On the third night and on the fifth and on the seventh let him do the same, but not on the second

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nor on the fourth nor on the sixth, lest if he does this excessively, he be harmed. But also if from any other plague any man feels gloom, this, as has been foretold, he does with the same little skin to restore sight. 5 For when the aforementioned little skin is tempered in this way, as has been said, it takes away the gloom of the eyes, or God does not permit this to happen. Against luxury. 1) Therefore, in order for a man to extinguish the pleasure and lust of the flesh in himself, let him take in the summer dill 10 and twice as much of bachmenza and lunchwurz [and] a little more than bachininze and the root of the Illyrian iris twice as much as bachininze and ascheloch as much as the Illyrian iris and let him drop all these into vinegar and make a condiment from them and eat it frequently 15 with all his meals. In winter, however, he will grind these and eat this powder with his food, because he cannot then have the greenness of those same herbs. For the dryness and coldness of dill extinguishes the heat of pleasure, and the cold juice of bachiminz resists that bad juice, and the cold and 20 not pleasant juice of lunchwurz takes away the bad sweetness of banc, and the virtuous coldness of the Illyrian iris overcomes the same pleasure, and the poisonous coldness of ascheloch diminishes the bad poison of pleasure. Against fantasy. Whoever is tired of a diabolical ghost during the day or at night, whether awake or asleep, should take a belt made of helun skin and a belt made of deer skin and fasten these two together with four small nails made of calibe, namely, one nail for the belly, one for the back, and one for each side. And he drives the nail 30 that will be on the belly, he should say: 'In the most powerful force of the Almighty God for my protection I adjure you'. And when he puts it on the back, he should say: 'In the most powerful force of the Almighty God for my protection I bless you'. And when he puts it on the right side, he should say: 35 'In the most powerful force of the Almighty God for my protection 1) v. 8—17 = Migne 1158 C—D.

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I make you mine'. And when he drives the one that will be on the left side, he should say: 'In the most powerful force of the Almighty God for my protection I confirm you'. And let a man be girded with this belt at all times, both day and night, and diabolical phantoms will abhor him and

magical words will harm him less, when he is fortified and surrounded by the aforesaid blessing on every part of his body. For the calibs is the support and ornament of other things and is as it were a certain addition to the strength of man, just as a man is strong. But in hell there is a certain 10 strength, and the roe is a worldly animal, and therefore the devilish spirits disdain these and abhor them. Of forgetfulness. 1) A man who is forgetful without his will should take a stinging nettle and crush it to juice and then add a little boumol and, when he goes to sleep, anoint his chest and his temples with it and do this often, and forgetfulness in him will decrease; for the sharp heat of the stinging nettle and the heat of the boumol awaken the constricted veins of the chest and temples, which are somewhat drowsy from the waking sense. 20 Of hiccups. He who suffers from hiccups should take a large amount of sugar and dissolve it in warm water and drink this warm water, since the heat of the sugar, together with the sweetness of the heated water, moistens the dryness that the cold of hiccups brings to a person, which is also more suitable for weakness than wine, since this water is sweet, but wine is strong. But he should also eat dry sugar and 2) caraway seeds frequently on an empty stomach, but he should eat them frequently at mealtimes and do this for one month. For sugar reduces the dryness of the same person, 30 the heat of the caraway seeds also passes through the same person when he is fasting and makes him hot, but the heat of the caraway seeds is strong and drives away the cold of the aforementioned plague; and at mealtimes a person does this, because if he were fasting, the strength of his 1) v. 13—17 = Migne 1169 A—B; v. p. 219. — 2) v. 27—30 = Migne 1141 C.

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a fasting person would harm. And if the same man uses these for a month, the more he will be strengthened by them. Against poison. Powder against poison and against magic words; and it confers health and strength and prosperity on him who carries it with him. Take one storksnabil root with its leaves and two mallow roots with their leaves and seven plantain roots with their leaves, and pull out these herbs with their same roots in the middle of the month of April and at midday and place them on moist earth and sprinkle them a little with water, so that they remain green for some time. And when the day is drawing to a close, place them in the brightness of the sun until the sun sets. But at sunset remove them from there and meanwhile place them on moist earth during that night and sprinkle them a little with water, so that they do not quickly wither. And then in the first 15 morning of the following day, when the dawn rises in the very light of dawn until the third hour of the day, place them again on moist earth without sprinkling water until midday, when the sun is towards the south. Then at midday take them up and place them towards the south in the brightness of the sun until the ninth hour of the same day, afterwards take them up and place them on a cloth supported by a wooden plank, so that they do not scatter or get crushed, and thus allow them to lie until a little before midnight. And then, when the wheel of the north turns itself like a mill wheel, returning into darkness, because it can have no brightness, and because then all dark and nocturnal evils are fugitive, because night must then incline to day, namely a little before midnight: place the same herbs in a high window or above the threshold of a door or in some garden, so that they may have temperate air, so that they may be touched by the air, and so let them lie until a little after midnight. But when midnight has passed, remove them from the place in which they lie and grind them with a small finger and so put them in a new box

and add a little bisemum, so that the smell of these herbs may not be overcome by the smell of bisemum. And this bisemum contains them for some time, so that they do not rot. Then let every man apply these herbs thus prepared for warding off infirmity

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and for maintaining health daily to his eyes and ears and to his nose and to his mouth, so that he may receive their scent. And if there is great pleasure in a man, let him place them tied in a cloth from the loins to the base; but a woman to the navel, and she will feel the refreshment. And if any one has eaten food that causes pain, let him put them into the upper part of the vessel in which there is wine, not so that they are touched by the wine, but so that that wine may only receive their scent, and with this wine a small sip, that is, suffen, may be prepared and thus sipped. But also if any one has taken poison or if any one is fatigued by magic, let him drink wine infused with this scent, and he will feel better. And he who carries the aforementioned herbs, tempered as has been said, with him, will retain health and strength, because the same herbs are tempered at all hours and at all temperatures, both night and day. Of spasm. 1) When a man is injured by a cramp anywhere in his body, let him take boumoleum and anoint himself strongly with it in the same place where he hurts, or if he does not have boumoleum, let him anoint himself there with some other precious ointment. But if he cannot have boumoleum or any other ointment, then he should move his hands strongly here and there over the same place where he is suffering from the cramp, and that pain will cease. For the heat and power of boumoleum or the power of other ointments drive away the smoke of melancholy there, and when the place of the same pain is also gently rubbed with the hand, the same pain is driven away. Of torsions. 2) A man who suffers from stechedun, let him take a meter and crush it strongly to juice and then add a little of the butter of cows to it and anoint himself with it, where he hurts, and he will be cured, because the heat and power of the meter with the heat and sweetness of the butter drives away and mitigates the same pain. [† 3) Take sage less than cituwar and fennel more than sage and cituwar . Afterwards take 1) v. 17—19 = Migne 1230 D. — 2) v. 28—31 = Migne 1177 C. — 3) v. 33—p. 198, = Migne 1136 D; v. p. 209.

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merlinsen and vicwur twice as much as merlinsen and synape, which grows in the field, in the same weight as vicwur and the herb, cleddun grows, less than merlinsen is.] 5 On anger and sadness. When any man is provoked to anger or sadness, let him immediately heat the wine on the fire and mix it with a little cold water and drink it, and thus the smoke of melancholy, which has risen in him to anger, is checked. On anger. But he who is so moved by anger that he is weakened by grief, should take bay berries and dry them on a hot brick and, having dried them in the sun, pulverize them and put this powder and another powder made from bay berries in a box together, so that the powder of the bay berries exceeds the powder of sage and the powder of sage exceeds the powder of bitter, and so apply it to his nostrils for the sake of a good smell. Then he should also put a part of the same powder in a little cold wine and mix it in this way, and anoint his forehead, temples and chest with it. For bay berries have a warm and dry dryness and moisten the humors that anger has dried up in a man, and the heat of bitter calms the brain agitated by anger, and the

dry heat of sage gathers the humors that anger has destroyed. And when laurel berries are dried on a heated brick because of the health that is in them, they are placed with bitter and sage in the sun because of their strength, as has been said above, and when they are thus tempered, they mitigate the aforementioned weakness by their good heat. And also their powder, tempered with unheated wine because of its natural sweetness, calms the veins of the forehead and the veins of the temples and the veins of the chest, which have been agitated by anger, as has been said above. Of the darkness of the eyes from weeping. 1) He who has darkness in his eyes from weeping tears, let him take a yarrow or its root and pound it a little to make juice and apply it to the eyes at night, so that its juice does not enter the eyes- 1) v. 32—p. 199, 3 = Migne 1175 D—1176 D.

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let him touch the river, and tie a cloth over it until about midnight and then remove it. Having done this, he immediately smears the eyelashes of the eyes with a little of the best and purest wine. For the heat of the yarrow heals and its juice is somewhat acrid and cleanses ulcers, and since the wine is also hot and somewhat acrid, it takes away the bitterness of the yarrow juice, and thus the eyes are healed. Of immoderate laughter. He who is moved and shaken by much and immoderate laughter is in pain, let him grind nutmeg and add half as much sugar to it and put it on the heated wine 10 and drink it both on an empty stomach and with a meal. For immoderate laughter dries up the lungs and shakes the liver, but the heat of the nutmeg heals the liver, and the heat and the sugared juice renew the lungs. And when these are tempered by the altered heat of the wine and are thus taken, they restore the good humors destroyed by immoderate laughter. On drunkenness. In order for a drunkard to come to himself, he should take a caniculata and put it in cold water and wet his forehead, temples and throat with the same water, and on returning to himself he will feel better, because when the coldness of the caniculata is combined with the coldness of the water, it calms the storm and heat that are in the veins of the forehead and temples of man. But if it is in autumn, he should take a branch of a raw vine with fresh leaves and place it around his forehead, temples and throat, and he will be refreshed, since at that time there is greater power in the vine branches than at any other time, and therefore then, because of the nature and affinity of wine, it mitigates the storm and the flood of wine that are in the veins of the forehead, temples and throat of man. If he cannot have all these things, let him eat fennel or fennel seeds 30, and he will have a milder feeling, because the sweet heat and sweet power of fennel restrain the madness of wine in him. For vomiting. 1) He who suffers from nausea, let him take cumin and to a third part of it pepper and about a fourth part of bibinella to cumin and pulverize these and take pure flour- 35 1) v. 33—p. 200,11 = Migne 1138 B.

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for he should take fine flour and add this powder to this flour, and thus with the yolk of an egg and with a little water make tortelli either in a hot oven or under hot ashes and eat these tortelli, but he should also eat the aforementioned powder 5 placed on bread. For when the coldness of the cumin and the coldness of the bibinella and the coldness of the egg yolk are tempered with the heat of pepper and with the heat of the flour and the fine flour and are combined with the sweetness of water and are cooked with the sweet heat of the furnace, as has been said, they restrain the

unjustly hot and unjustly cold humors that cause nausea in man. [Take therefore kumel and to a third part of it pepper and about a fourth part of bibinella kumeles and pulverize these and take the dunst of the flour and put this powder into this flour and thus with the yolk of the egg and a little water make tortelli in a hot furnace or oven and eat these tortelli, but also eat the aforementioned powder placed on bread.] Of dysentery. He who suffers from dysentery should the yolks of eggs, discarding the whites, and pound them in a dish 20 by grinding. When he has done this, he should put the cumin and a little ground pepper in the eggshells and put them on the fire and, after he has eaten a little, give them to the sick person to eat. For the yolk of an egg is dry and mixed with bruises and attracts everything to itself and tightens what is loose, 25 and a chick is born from it, and therefore it contracts loose fluids; the cumin also tightens loose fluids by its coldness; but the pepper tempers these two with its heat, so that it holds the loose fluids all the more strongly, as has been said. He should also take other egg yolks and express the fat from them in a frying pan over the fire, 30 and make cakes with them and with pure flour of fine flour and eat them after a while, because the fat of the yolks, tempered with the heat and strength of the flour, soothes the same looseness. But whatever the sick person eats in the meantime, he should eat it hot, because 35 his stomach and intestines and the fluids in him have become cold; and those that are soft and have a sweet taste, he shall eat chickens and other soft

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meats and fish; but he shall avoid herring and salmon, also beef and cheese and coarse and raw vegetables and leeks and he shall not eat rye and barley bread and anything that is roasted, except roasted pears. For all these things by their hardness and asperity irritate the dust of the intestines, and water causes bruising in them; and therefore they should be avoided for the time being; but wine constricts them by its heat. Of the flow of blood. If anyone has a flow of blood, take two egg yolks and dilute them and add 10 milliliters of juice, as much as half of one yolk, and vinegar, as much as two eggshells hold, and then add a little cinnamon powder and a little less of the powder of sitra than the cinnamon powder, and when you have mixed these together, with a little water, make a somewhat thick paste 15 and give it to the person who suffers from a flow of blood, moderately hot, both on an empty stomach and with a meal, to sip, and do this often, and he will get better. Also about a flow of blood through the posterior region. Whoever suffers from a flow of blood should take bramblecrush and twice as much bluthcruth 20 and pound it moderately, that is, until it gives juice, and so put it in wine and drink it between meals and after meals, but not on an empty stomach. For bramblecrush and bluthcruth have juice, as it were, from the liquid of the blood, and these, tempered with wine, with their heat and cold, calm the flowing blood 25 ; and they are taken from a man's meal, to constrict the blood, which then rushes to the man's food. He should also take fine flour and make cakes from it with only honey and a little salt and eat them. For fine flour, by its heat and strength, makes the flesh of a man grow and 30 closes the unjust course of the blood, and honey, by its heat and juice, calms the unjust blood, and the heat of salt dries it. And when they are tempered together, they contain the unjustly flowing blood. Meanwhile, while he suffers from this infirmity, he should eat wheat bread, but avoid rye and barley bread, and also beef and pork and all fish that do not have scales, and cheese and raw vegetables and

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raw apples and whatever is roasted. But he should eat the remaining meats, which are soft, and the remaining fish and drink pea broth, but avoid peas and lentils and beans themselves. But let him not eat any hot food, but take it in moderation, so that he is neither hot nor cold. Let him also drink sweet wine, but in the meantime avoid water, because all these are harmful to a man who has this infirmity, as has also been said of dysentery. Of emoptoic passion. 1) If evil and congealed and poisonous humors have become superabundant in a man and have caused him to excrete and vomit blood for some time, let that man in the meantime take no medicine, lest the blood, frightened away by the medicine, ulcerate him internally and flow out more than usual. But after the same blood has ceased to tire that man somewhat, let him boil sage in mild and sweet wine mixed with a little water, with a little butter or butter added, and when thus cooked let him drink it through a sieve and drink it moderately and not to the full, neither on an empty stomach, but with a meal. For sage resists the internal foulness of the humors, but wine tempered with the sweetness of water refreshes and strengthens the weak, while butter or buttermilk heals him internally. Of hemorrhoids. If evil and watery or thin humors have become superabundant in a man and have caused the blood to pass through his posterior parts without the egestion of food, he should not seek to restrict this flow of blood in himself, because if he does otherwise, the same blood will turn into a greater stupor and will emanate in greater effusion. Likewise of blood. 2) If the blood in a man, excited by evil and watery humors, has begun to flow through his posterior parts with the egestion of food, he should not restrict it, because it brings purification to him and because it is for him for purification. But if above the limit the same with the egestion through him 1) v. 9-22 = Migne 1154 D-1155 A. — 2) v. 30-p. 203, = Migne 1180 D.

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he passes, add gamandrea to vegetables and other good herbs, from which he makes food and so eat the same food moderately; and gamandrea reduces the aforesaid blood and restricts it, while vegetables and other herbs strengthen it. Also about emoptoica. If from bitterness of heart and 5 thoughts the spleen and lungs of a man are injured, so that the man, oppressed inwardly by these, is forced to excrete and vomit blood, he should not suddenly restrict the same emission of blood in himself, lest he be internally ulcerated and vomit more and more blood; but when the same vomiting of blood has ceased in him for some time, he should reduce the blood in the thumb of his right hand, and let the blood tend there, which brings the same pain in the left side of the man. And thus he will be cured. Also about blood. If through sadness the internal veins 15 in a man are so constricted that he sometimes vomits blood, he should not hasten to stop the same blood, but should endure it in peace and silence, until it ceases of itself in him, lest if he suddenly tries to stop it, he should be harmed rather than helped, for it will eventually cease to flow of its own accord. Of erysipelas. When a pustule, which is called a freislicha, has swollen up with a swelling in a man, he should take flies and, having thrown off their heads, crush them, (and) by crushing them he makes a circle around that swelling, because the poison of those flies 25 resists the poison of that pustule, so that it does not proceed further. Then he should take a red tortoiseshell, which is without a shell, and when it is crushed, he makes a circle with it around that circle which he

makes with the fly, and its bruise checks the decay of the aforesaid swelling, so that it ceases, which, being evil, is opposed to evil. Afterwards he should take the juice of the lily and anoint the skin around the circle he made with the tortoiseshell with it, since the same juice drives away that pain and brings healing. Then he should take a vehedisteles leaf and place it on the same pustule and, making a cake of pure flour 35 of fine flour, tie it on the same leaf and on the whole swelling with a cloth from above, until the flesh is softened, so that it breaks by itself, since coldness and the juice of the vehedisteles are not dangerous, but with the heat of the flour they soften that hardness. But if it has not broken by itself, he should break it with a dry and wooden thorn or other dry chip, but not with any fiery or cold iron or needle, since that pustule and swelling would abhor fiery and cold matter, so that danger would easily follow. But in the meantime, while a man is suffering from the swelling of this pustule, he should protect himself from fire, cold, wind, and damp air, and should abstain from all hot, roasted, and coarse food, and from wine, and should avoid raw vegetables and raw fruits, because all of these increase and inflame the noxious humors in him, but should only eat fine wheaten bread in water and drink water, because at that time it is not dangerous to that man because of its sweetness. But if the same man is delicate, he should make a simple shortbread of fine flour with pure egg yolk, without fat and without cheese, and eat it chilled. And he should observe this until he sees that the pain has subsided. Meanwhile, he should avoid wine, because it would fill his veins and thus cause that swelling to swell. He should also not eat hot foods, because they would stir up the humors with their heat, and thus the swelling would increase. 25 1) Against cancer and for any ulcers and for headache. Take violets and squeeze their juice and strain it through a cloth and weigh olive oil to a third of this juice and then weigh goat's hair to the amount of violet juice and boil these together in a new pot 30 and thus an ointment is made. Then anoint the place of the body where cancer or other worms are eating a person, and also anoint it from above; and they will die when they taste it. But also other ulcers, where a person is in pain, anoint with the same ointment, and if anyone has pain in the head, anoint his forehead transversely with it. 1) v. 25—33 = Migne 1170 D.

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Of scabies. 1) A man who suffers from various ulcers and scabies should take a bay leaf and three times more of the polypodium than the bay leaf and five times more of the bay leaf, and boil these in water. Afterwards, the water expressed with this and strained through a cloth, he pours it into a frying pan and adds a little of new frankincense and sulphur and more new and fresh pig fat than the other aforementioned, so that at the same time it is thickened somewhat like an ointment in a frying pan over the fire. And with this ointment, when in pain, he should anoint himself around and on the ulcers. But he should also apply the above-mentioned boiled and warm herbs expressed in water to the skin and ulcers, and do this for five days, so that his skin and flesh are transfused by this, and afterwards the same painer should wash himself in the bath, until these bruises and stench are removed from him. For the cinquefoil has both heat and cold, and when these are tempered with the heat of the polypodium and the heat of the anula and the sweetness of water and with the heat of sulphur and with the heat of frankincense and with the heat of arvina and with a foreign fire, it drives away evil humors in man. But the cinquefoil, which has heat and cold, takes away the unjust heat and the unjust cold of ulcers and scabies, but the heat of the polypodium dries up

evil humors, and the heat of the anula drives them away, the heat of frankincense also heals and the heat of sulphur weakens them, but the heat of arvina gently heals ulcers and scabies, when it is fresh. 25 Of jaundice. He who has jaundice, let him take verbena and twice as much cephania as verbena, and nimmoli three times as much as verbena, or if he does not have cephania, let him take the same weight of saxifrica as verbena, and put these herbs in the best wine in a small vessel stored away 30 with a strong cover on top. And let him drink this wine for nine days on an empty stomach, but drink it moderately at dinner, and prepare and eat it with the same wine, an egg, and fat. And when he goes to sleep, let him drink the same wine heated in a burning calyx, and cover himself with a warm garment, [and] let him sweat; this 35 1) v. 1—15 = Migne 1160 C.

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but let him do so until he is cured. For the heat of verbena and the heat of cephania and the heat of nimmola or the coldness of saxifrage have somewhat sharp juices, and are tempered with the heat of wine and taken in a drink, or are combined with the heat of wine or the heat of fat, and with the coldness of an egg because of its good taste, as has been said, they counteract the bitterness of bile and melancholy and soothe the aforesaid plague. But this drink should be taken especially by a fasting man, whose limbs will pass through it more quickly than if he had eaten; but also 10 he will be strengthened by a burning calyx, so that he will control the same plague all the more strongly. Of epilepsy. 1) He who is tired of a passing disease, let him take the blood of a mole and dry it and also the beak of a female ant and the claws of a female goose 15 without the skin and flesh and reduce these to powder by shaving or grinding, so that the powder of the ant's beak is twice as much as the goose's powder and that the blood of the mole exceeds twice the powder that was made from the ant's beak, and these together, tied in a cloth with the aforesaid blood, let him place it in the place where 20 the mole has recently dug up the earth, for three days. Afterwards, having taken it from there, let him place it where there is ice, so that it may freeze, and having taken it from there again, let him dry it in the sun. Then he should take a portion of the liver of any animal and bird that is eaten, as much of it as he can get, and from them with a little flour 25 he should make cakes of it, and add less of the aforementioned powder than there is of the aforementioned liver, and a little of the tops, and eat it in this way. For because the mole sometimes shows itself, sometimes hides itself, and because it is accustomed to digging the ground, its blood resists this disease, which is sometimes felt, sometimes 30 hidden. And because the strength of the dill is also in the beak, and because with its beak it touches clean and unclean things, it also resists this disease, which is precipitous and silent. So also the claws of a goose, which are soaked in water and which also touch anything dirty, soothe the same disease, 35 since the same disease is often excited by gout. Beak 1) v. 12 — p. 208, s = Migne 1334 A—B.

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But these nails must be of a woman, and not of a man, because of her silence, since a woman is more silent than a man, just as this disease is silent until the hour when it has struck a man. And together, mixed together, they must be placed in the place where the mole digs, because the same earth is healthier than the other, so that there they receive their juice and greenness with the juice and greenness of the earth, because they are also first perfused with the juice of the earth, and then

they are also compressed by ice, so that the filth that is in it is compressed. And they will also be dried in the sun, so that if any filth remains in them, it will be taken away by the heat of the sun. But the livers of both animals and birds shall be mixed with flour, since livers are dry and have their strength from the earth and also attract bruises to themselves, so that with the heat and strength of the flour they draw out the evil humors of this disease, 15 with the addition of cumin, which by its coldness checks the unjust heat of this disease. But he who suffers from the aforementioned disease should eat the aforementioned tortelli for five days, and if he has not yet recovered, use them for another five days. And if he has not yet recovered, he should eat them for another five days, and so seven times for the same number of five days. But in the meantime he should also eat bread and meat cooked with parsley and parsley, since these meats are somewhat dry and do not have bad bruises in them, and also the sweet coldness of parsley and parsley cleanses the filth and fevers of the stomach, which also sometimes give rise to this disease. But if he wishes to eat beef, he should take fresh meat, and if it is summer, he should put it in water during the day, or if it is winter, at night, because the water removes all the bitterness that is in the meat, and then eat it cooked. And he can also eat lamb meat, but it is not necessary to put it in water like beef meat, because it is still delicious. But he should not eat pork meat in the meantime, because of its nature, because it easily arouses lust in man and because it nourishes leprosy and a fatal disease and a worm that gnaws at man's flesh; he should also avoid eel and other fish that do not have scales, because by their nature they contain a certain amount of bitterness, which is poisonous, and therefore they also lack scales. He should also avoid cheeses, eggs, raw vegetables, raw apples, and anything roasted, for the time being, because cheese is like poison to this disease, and eggs, raw vegetables, and raw apples excite the noxious humors in him, and whatever is roasted, supplies dropsy to the same disease. But he should not drink wine, but sweet and mixed with water, and beer. Of dropsy. 1) He who has dropsy should take a peacock, namely a male, and boil it with hyssop in the water of a well, but not in the water of a spring, and thus eat its flesh. Afterwards, he should take the heart and the bone that rolls in its knee, and its claws, and make powder from them, so that the dust of those claws and the dust of its heart should exceed the dust of the bones of its knees by three parts. Then let him take a bath and three times only of lovage and a little of eel fat and boil these in wine and strain through a cloth and let him add the aforementioned powder to this wine and drink it in this way, and do this for eighteen days. For the flesh of a peacock is dry and strong against dropsy, and therefore it should be from a male because of its strength. But let them be boiled with hyssop, because it dries up the excess moisture of the same disease with its dryness and sweet cold, and let them be boiled in well water, because this also has dry water veins and consumes dropsy more than the water of a spring, which is somewhat more watery than the water of a well; and therefore these increase the same disease with their moisture. The heart 30 The bone, which is rolled on the knees, because it binds the veins of the leg, also binds the same disease, so that it does not proceed further. The nails, however, depress the fixative of the same disease, lest it rise up as if in the rising water, and the water of the same disease flees the heat of the bath, but the coldness of the lovage cheers up the mind of the man, who is sad, and the fat of the eel constricts the fixative of the same disease, which makes him rise up. The heat of wine also soothes him more than water, and all these, tempered together, as has been foretold, diminish

this disease. Of colic. 1) A man who is fatigued by colic, should take a little ginger and a great deal of cinnamon and pulverize these. 5 Then let him take less sage than ginger and more fennel than sage and less tansy than sage and grind these in a mortar to a juice and strain through a cloth. Then he should boil honey in a little wine and add a little white pepper to it, or if he does not have that, a little of the nimmolo and the aforementioned powder and add the aforementioned juice. Afterwards he should take merlinsen and twice as much of the merlinsen and mustard, which grows in the field, in the same weight as the merlinsen was weighed, and the herb on which the smallest philianthropes grow, less than the merlinsen, and he should grind these in a mortar to a juice and put the ground into a bag and pour the aforementioned honeydew and powdered wine over it and make a kind of luted drink from this. But he who suffers from the aforementioned pain should drink this drink as much as he can drink in one breath on an empty stomach and do this in a similar way at night, when he goes to bed, and do this until he is cured. For vich is born from both hot and cold evil humors, but nevertheless it is more from cold than from hot humors. Wherefore the heat of cinnamon and the heat of sage and the heat of fennel and the heat of tansy and the heat of honey and the heat of wine and the heat of white pepper or the heat of nimmoli and the heat of field mustard and the heat of philianthropus tempered with the frigidity of merlinsen and the frigidity of tormentilla, diminish the unjustly hot and unjustly cold humors, from which vich is born, when a man takes the aforesaid cup, namely on an empty stomach and when he goes to sleep, while on an empty stomach he forbids the same humors to rise and at dinner he restrains the bad humors of food. Of worms. 2) If from the noxious and bad humors, which are poisonous in man, worms are excreted in some man- 1) v. 4—22 = Migne 1136 D—1137 A; v. pag. 197. — 2) v. 33—p. 210, 9 = Migne 1169 A; v. pag. 211.

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are, he should take the juice of burning nettle and the juice of blandonia in equal weight and the juice of walnut leaves, as much as there is of those two, or if he does not have walnut leaves, he should take only the juice from the bark of the same tree and add a little vinegar and a lot of honey and bring it to a boil in a new pot and throw away the foam on top; and after it has boiled, he should remove it from the fire and drink this moderately on an empty stomach for fifteen days, so that he may not be harmed by its strength; but he should drink it sufficiently after food, since food then resists its strength. For when the heat of burning nettle and the heat of blandonia are tempered by the equal heat and equal cold of walnut, and when they are taken in drink in the way that was aforesaid, the worms in man die by the virtue of these; but vinegar and honey are added to these, so that it may be taken because of their taste. 15 Of lice. 1) If any man is injured by lice inside his body, so that they do not come out of him, let him take the gall of an eel, and add to it three times less of the most acrid vinegar and as much honey as there is of these two, and let him cook this in a frying pan. Afterwards let him take ginger and twice as much long pepper and a similar weight of basil and pulverize these and in addition take ivory to a third part of the basil and also from the beak of a vulture to a half part of the ivory and scrape from them to the aforementioned powder; then let him put this powder into the aforementioned vinegar and let him boil it again together. When he has done this, let him put this in a small bag, let the quatinus pass through it like a sieve, and thus receive it in a new earthenware vessel. Then the same man, whom

lice are injuring internally, so that they do not come out of him, drinks this drink every day on an empty stomach, and at night, when he goes to bed, the lice in him will wither and die, and thus the arvina in him will be renewed. For the heat and bitterness of the eel's gall weakens the lice, and the heat and bitterness of vinegar macerates them, and the heat and dryness of ivory dries them, and the beak of a vulture, which is cold and which is infected with a variety of corpses and is perfused with the sweat of the brain of the same vulture, 1) v. 15—31 = Migne 1283 D—1284 D.

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kills them. And these too are tempered with the heat of honey and the strong heat of long pepper, which is stronger than the heat of other peppers, and the coldness of basil, and are ignited with the altered heat and placed in an earthenware vessel, lest they rot in their softness; **take it on an empty stomach and with a meal to extinguish lice, because when a fasting person takes this cup, the lice in it are extinguished more quickly, and when he takes it with a meal, the fluids of the foods from which lice are born are attenuated. [Against worms. 1) Take the juice of heather and the juice of woollen in equal weight and the juice of walnut leaves, 10 as much as there is of those two, or if you do not have walnut leaves, take only the juice of the bark of the same tree, that is, walnut, and add a little vinegar and a lot of honey and bring to a boil in a new pot and throw away the foam on top, and when it has boiled, remove from the fire. And for five days to him who suffers from worms in the stomach, give him a little drink on an empty stomach, but let him drink sufficiently after a meal.] Of gallstones. 2) He who has a stone in him, let him take fresh gall of a young bull and twice as much of its blood and dry it and also take a rock and pulverize it 20 and take as much of this powder as there is of this gall, and bind it together in a fine cloth and so put it in strong and good and pure wine and drink it frequently on an empty stomach and in a similar way, after he has eaten, but not during the meal, since it would be consumed by food. For the bitterness 25 of this gall, tempered with the heat of the aforementioned blood and with the coldness of the rock and with the heat of the wine, dissolves the coagulation of the stone in a man. Of leprosy. 3) He who becomes leprous from gluttony and drunkenness, let him take swallow dung and four times as much of the herb called burdock, which has red flowers, and make a powder from these; Let him also take the arvina of the stork and a little more of the arvina of the vulture and fry these in a frying pan and having done this, add the aforesaid powder and a little sulphur 1) v. 9—17 = p. 210, 1-9. — 2) v. 18—25 = Migne 1323 C. — 3) v. 29—p. 212, 4 = Migne 1308 A — B.

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Let him mix this with the arvina and make an ointment from these in this way and order himself to be anointed with this in a hot bath and then put himself to bed. And do so until the fifth day or for several days. For when the heat of the dung of 5 swallows and the coldness of the burdock are tempered with the heat of the stork's dung and the coldness of the vulture's dung and the heat of sulphur, it removes the putrefactions of this leprosy, since the dung of swallows dissolves them, but the dust of the philianthropists bites them through, but the dung of the stork and the vulture and the bitterness of sulphur extract them. And he will be cured, unless God wills that he be cured.

Also about leprosy. 1) A man who contracts leprosy from anger should go to a place where a little blood of horses flows onto the ground, when their blood is reduced in the vein, 15 and where clean animals are killed, and take the blood itself with the earth infected with the same blood. Then let him mix this blood with the earth on which it had flowed, and let him boil it in a cauldron with water and thus prepare a bath for himself, so that the water should not be so great that it takes away the strength of that blood, 20 but so that it is up to his throat; and so let him sit in the bath. But let him also put some of the same blood and the same earth into a small bag, which he shall place on his face, if it hurts there. When he comes out of the bath, let him recline on his bed and place the same bag with the aforementioned blood and earth 25 over his heart, so that he may not become weak and so that it may drive away the harmful blood from his heart. And so let him do it four or five times or more. For the heat of this blood with the temper of the earth resists the leprosy infected with this blood, as an enemy overcomes an enemy; but these things seem difficult to man, since the nature of man is contrary to the nature of animals, and because man abhors the blood of animals. And this man will be healed, or God will not wish him to be healed. On the leprosy of incontinence. 2) If a man suffers from lust or 1) v. 12—27 = Migne 1319 C—1320 A. — 2) v. 34—p. 213, ii = Migne 1176 D—1177 A.

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If a leper becomes incontinent, let him take agrimony and according to the third part of it hyssop and twice as much as the two of them are, and let him boil these herbs in a caldron and thus make a bath of these and mix menstrual blood, as much as he can have, and thus put himself in the bath. But let him also take as much goose dung as he wishes and twice as much hen dung and a little hen dung and make an ointment from it. And when he comes out of the aforesaid bath, let him anoint himself with the same ointment and go back to bed. And do so frequently until he is cured. For the heat of the agrimony and the coldness of the hyssop and the heat of the ass, tempered with the warm menstrual blood, takes away the putrefaction of that leprosy. For agrimony and hyssop and asters cause it to sweat, but menstrual blood oppresses and shakes it, like an enemy against its enemy, 15 because it comes from the different fluids of women. But goose droppings and hen droppings gently anoint it and heal it, but hen droppings draw out the dirt that remains, and thus it will be healed, or God forbid. Of gout. 1) A man who has soft flesh and is tired from excessive drinking of gout, that is, gich, in some of his limbs, should take parsley and fry it four times with ruta and olive oil in a pan, or if he does not have this oil, let him fry it with goat's milk, and apply these herbs so warm to the place where it hurts 25 and tie a cloth over it. For the coldness of parsley juice restrains the overflowing humors of the drops, while the heat of the bitter juice of rue constricts the same humors, lest they thicken excessively, while oil or goat's hair passes through and dissolves them, and they do so when they are tempered together, 30 as has been said above. Of scrofula. 2) If anyone has warts on his body, before they burst, let him take the huflathcha, namely the larger ones, which are white on the outside and green on the inside, and break off the warts according to their width near the tail and throw away the rest 35 1) v. 21—26 = Migne 1159 B. — 2) v. 32—p. 214, = Migne 1165 C; 1206 A—B.

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and on that which he has retained, he shall smear honey and so for three days and three nights he shall place it on the orphan, and when it dries, he shall again place a new one prepared in the same way on top, and the orphan will begin to shrink. But on the fourth day he shall take 5 of wheat flour and mix it with honey to the width of the orphan and first put a bowl on top of them and make the same deich on top and so for nine days. And when that deich dries, he shall renew it again with new . And so he shall do until it disappears. 10 Of lameness. 1) If anyone begins to limp in any part of his limbs, let him take a dictampnum, and throw away what is in the middle, like the heart, and boil what remains vigorously in water, and in the meantime, while it is being boiled, add twice as much as the dictampnum, and twice as much stinging nettle as the husmus, and mix these together in the boiling water. And after they have been boiled, let him place a little water, expressed in such a way that it is hot, over the joint of that limb and over the veins in which the man begins to limp, and when they begin to cool, let him heat it again and place it on top, and do this often. But what is in the middle of the dictampnum, which is dry, let him throw away, and the heat of the remaining dictampnum, when tempered with the torpor of the husmus, drives away the evil humors that bring weakness to the man's limb, and the heat of the stinging nettle corrodes the same humors, so that they are diminished when they are tempered in the sweetness of the heated water, as was foretold; and thus he will be cured, unless God wills. Of acute fever. A man who eats little and drinks much, suffering from an acute fever, should drink water, lest if he drinks wine, he become more and more inflamed and from that he take more; 30 but he should drink water either cold or heated and then chilled and he will feel more pleasant, which cools him and extinguishes the burning heat in him, since, if the water were hot, it would inflame the ardor of the acute fever. Likewise of acute fever. 2) After an acute fever ho- 1) v. 10—20 = Migne 1177 B. — 2) v. 34—p. 215, 28 = Migne 1237 D—1238 D.

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has been attacked by a mine, he should make this remedy, so that afterwards he may have somewhat milder pain and so that he may suffer somewhat more pleasantly, even to the point of sweating. Let him therefore take a little of dry maple wood and twice as much of dry willow, not green, and scrape a little of these into cold water as if scraping, and also take 5 as much agrimony as is for willow, and put it in the same water, and drink it frequently, prepared in this way, and he will suffer less. For it should be dry maple and dry willow, lest the fresh juice of those same trees harm the sufferer more than it brings the remedy, and the mildness of the maple juice tempers the bitterness of the willow juice. Therefore, the coldness of these woods resists the unjust heat of acute fever in this way, and the sweet heat of the agrimony retains the same heat of acute fever, lest it be increased, and this should be in cold water, and not in heated water or in wine, lest either the heated water or the heat of wine turn the heat of acute fever into madness. Now this remedy will be taken by the same person from the first hour or from the first day of the onset of this fever until his sweat. But if this remedy is delayed until this fever has strengthened, or near its end, namely to the fifth or sixth day, when the same person will either quickly sweat to recovery or quickly lose his life: then the aforesaid drink will not be of much use as a remedy, since that patient will either recover sooner or suffer death. Of the daily. 1) He who suffers from a daily fever, let him take 25 both camphor and dornellae, more than the two of them, and let him pulverize them and add

this powder to warm wine at the very onset of the fever, and then drink it and lie down in bed and sleep. For the heat of the dost and camphor with the coldness of the tempered dornella and at the very onset of this fever, the more quickly he sits down, the more quickly he sits down, and when taken with warm wine, the aforesaid fever is driven away. To the third day. 2) A man who is fatigued by a fever on the second day, let him take millefolium twice as much polypodium and 1) v. 25=29 = Migne 1175 A. — 2) v. 33—p. 216, e = Migne 1175 D.

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let him boil them in sweet and good wine and strain them through a cloth and drink this wine at the very onset of the same fever, but let him leave these herbs in the wine for three days, so that the same wine is tempered by them so much the better, and let him drink this for five days, and if necessary, renew them again with similar new herbs. For the heat of yarrow and the heat of polypodium with the altered heat of the tempered wine and, mentioned above, taken in drink, mitigate this fever. Likewise for the tertian. 1) He who suffers from a tertian fever, let him take 10 hun and a smaller huflathdecha in equal weight huns and three times as much of the refano as there is of these two, and let him boil them in the wine and strain them through a cloth; and take gariofel and twice as much galangal and ginger as there is of these two, and reduce these to powder and from these with 15 the aforementioned wine, which he has strained through a cloth, make a pure drink and use it during the attack itself and for the following nine days, so that it is more fully helped. For the heat of hun and the cold of the lesser huflathedecha with the heat of radish and the heat of gariofel and the heat of galangal and with a good heat of 20 ginger, tempered and taken in a drink, drive away the aforementioned fever. For quartanas. 2) If anyone suffers from quartana fevers, he should take rubia and brepium herb in equal weight and three times as much as there is of these two, and boil it in 25 wine. Then he pours clear and excellent wine into a dish and puts a burning calyx into it so boiling, and a second time he puts the same burning calyx into the same dish again, and does this ten times with the same wine and the same calyx. Afterwards he should take that wine, 30 which he has boiled with the aforesaid herbs, and pour it into this boiled wine, into which he has put a calyx, and thus let it boil only once, and thus in the very attack of the aforesaid fever he should drink it and so on until he is cured. For when the coldness of the ruby and the heat of the herb veprium and the heat of brachwurz with altered heat 1) v. 9—17 = Migne 1203 C. — 2) v. 22—33 = Migne 1192 B—C.

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the wines are tempered and again strengthened with fortitude and altered heat by calyxes, as has been said, they mitigate this fever. Against a worm. A man whom a worm has eaten in some part of his body, should take chalk and make a thin cement of 5 grains twice only and with these with vinegar wine, and he should put this in the place where he suffers from the worm with a feather and do this every day until the fourth day. Afterwards he should take aloes and a third part of it myrrh and grind them together, and from these with fresh wax 10 he should make a plaster and put it on a cloth of hemp and bind it in this way over the place of pain for twelve days. For chalk is hot and chalk is cold, and thus the heat of chalk tempered with the coldness of chalk and with the heat and sharpness of wine kills the worms; but the heat of aloes increased with the heat of

myrrh 15 draws out the putrefaction of the same ulcers and heals the same place. [Of the calyx. That the calyx may be strong, dip it in the blood of a lion or a goat. But since the diamond is dipped in the blood of a goat, so that it can be cut with a chisel, there the chisel first touches the goat's blood in which it is dipped, and thus it takes strength and cuts the diamond.] When you see oxen weak either from harmful blood or from hard work, take the shells of sand that lie on the shore, and grind them into powder, and put this powder with that herb called bathenia into water, so that there is more of this powder than bathenia, and give it to them to drink. And in the meantime you will give them dry hay to eat. But when the rheumatic patients have a runny nose, so that they make a sound in their throat, as if they have a cough, take myrrh and frankincense, so that there is more of myrrh than frankincense, and place it on live coals and make them smoke this smoke into their nostrils. In damp and mild weather, when they begin to get sick easily, take dill and fennel, namely more dill than fennel, and mix it with their food, so that they eat it and retain their health, so that they do not get sick. Of sheep. If sheep begin to get sick, take fennel

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and dill, so that the fennel exceeds the dill, and put it in water, so that the water takes on a flavor from them, and give it to them to drink, and they will get better. 1) Of a horse. If rheumatic fever flows from the nostrils of a horse, so that there is a sputum, heiternezelum and more lubistikel than heiternezelum, boil it in water and let it pass so hot into its nostrils and mouth, with its bridle on, and it will be cured. But if a horse has pain in the stomach, also heiternezelum and more of libesteche, than heiternezelum 10 is, often mix with its fodder, so that it eats at the same time, and it will be cured. Of the donkey. If a donkey has pain in the head, so that it snorts, take beech planks, that is, beech ashes, from which a solution has been made, and when the same ashes are already warm, 15 make it pass through the mouth and nostrils of that donkey, and it will be cured. But if also a donkey has pain in the stomach, by cutting, that is, scratching, mix larger snorts with bran slightly heated in water, and do this often, and it will be cured. Of the pig. When a pig is burdened with any infirmity, 20 take the shells of a tortoise, that is, a snail, and a little more of dill than there are of these shells, and crush these together and put them in its mouth so that it eats, and also boil the heiternezel in water and mix the boiled water with the same water so that it swallows it, and do this often, and it will be cured. Of the goat. If a goat is in any way sick, give it leaves of the oak sufficiently and often to eat, so that it eats so, and do this often, and it will be cured. [Likewise of the horse and ox. 2) If you wish to cut a vein in a horse or ox or donkey 30 in order to thin out the blood, and if the same animal is strong and corpulent, then, as much as a pitcher of water can hold, thin out the blood. But if a horse or ox or donkey is weak and emaciated, reduce its blood to half a picarium, that is, according to its own 35 fatness and thinness of strength, and after the reduction 1) v. 4—11 = Migne 1169 B. — 2) v. 29—p. 219, 10 = p. 127, 20-37.

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you shall give it soft fodder and dry and sweet hay to eat. And then for two weeks or for one or four days after the reduction, let it rest, that it may recover its strength, which is always in labor. And after three months have passed, in the fourth month, reduce the blood of the same animal in the

vein [of it] and not before, except for the great necessity of weakness, because these animals do not have such evil humors as in man. Of a sheep. Often reduce the blood of a sheep in the vein, but still a little blood. 10 ….. 1) Take one root of storkenabel with its leaves and two roots of mallow with its leaves and seven roots of plantain with its leaves and these herbs with their same roots in the middle of the month of April. 15 Of pain of the tongue. 2) If anyone has pain in the tongue, so that it either swells or sweats, cut it with a small phlebotom or with a brema in one wound for a while, so that the bruise breaks out there, and he will have better. Of the chest. 3) If anyone has a hiss in the chest, so that there 20 first begins to hurt, take sage and libestichel in equal measure and fennel twice as much as there is of these two, and put these together in good wine for so long, until the same wine takes on a flavor from them, and then, having thrown away the same herbs, heat the same wine and drink it hot after food 25 until you are healed. Wherefore, use it. Evil humors sometimes cause a disease in some men, which ascends to their brain and infects it so that they become forgetful and forgetful, that is, forgetful. 4) Therefore take heiteirnezzelum 30 and crush it to a pulp and then add a little boumoleum to it, and when you go to sleep, anoint your chest and your temples with it and do this often, and forgetfulness will diminish in you.] 1) v. 11—15 = p. 196.5-8. — 2) v. 16—19 = Migne 1193 C = p. 122,20-22. — 3) v. 20—26 = Migne 1186 B—C. — 4) v 30—34 = Migne 1169 A—B; v. p. 195.

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V.

On the signs of life. When a man is healthy in the body, if he has pure and clear eyes, whatever color they are, he has a sign of life; likewise, if his eyes are transparent with this ray, 5 just as there is a white cloud, through which sometimes a wide cloud appears, and he will live and not soon die. Of the eyes. For the sight of the soul in the eyes of this man is powerful, when his own eyes are pure and clear, since the soul sits powerfully in his body, which works many works 10 in him. For the eyes of man are the windows of the soul. Of cloudy eyes and the sign of death. But he who has cloudy eyes, when he is healthy, so that his eyes are not transparent, whatever color they are, has a sign of death; likewise, if his eyes are cloudy in this way, it is like some cloud 15 which is so thick above that under it, like a wide cloud, one cannot see, and he will quickly become weak and death will follow. For in the sight of the eyes of that man the soul is not powerful, because it will do few works there and sits as if clouded, like a man who is in opinion and in doubt when he leaves his seat and when he leaves his house. On the signs of life. A man also when he is healthy, whose color in the cheeks under the skin is red or moderately red, so that this color is seen under the skin, as in an apple, which is 25 transparent and pure: has a sign of life, when the red color is seen in his cheeks under the skin, as happens in a white cloud, through which sometimes a white cloud appears. And he will live and will not die soon. For the red color, which appears under the skin in the cheeks of a man, as was foretold, is the fiery breath of life, namely of the soul, because the soul is fire. And therefore it is shown in the cheeks, because the soul sits securely in that body and will not quickly leave. On the sign of death. But when a man is healthy, if then the red or moderately red color in his cheeks lies above the skin, so that no skin can be seen under the same redness in the cheeks: he has a sign of death, when the redness in his cheeks lies so strongly pressed against

the skin, that

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the skin cannot be seen under it, as in a red apple, under the redness of which no skin is seen, but only a certain redness above; and he will quickly become weak, and death will follow. For this red color in the cheeks lying above the skin is the fiery breath of life of the soul, since the soul in that man 5 demonstrates its power outside its body and shows itself weak and uncertain in the body, like a man who sometimes goes to the door of his house when he is about to leave it. Also about the sign of death. Also, the voice, which has always been serene in a man, and when he is still healthy and in strength, if then the same voice changes into some hoarseness, so that that man then remains hoarse in habit without any infirmity: it signifies death, as if the serene horn, which has always given forth a clear voice, is in some way corrupted, is turned into hoarseness. For 15 where the voice in a man was always serene, this is the impulse of knowledge, since it should have remained in its seat for a long time, whence also the same man is wise; who if without infirmity turns into immovable hoarseness, there the soul prepares itself for this journey which leaves its body; and a voice which is hoarse, that is, obscured, has always been habitual in a healthy man without his infirmity, if it then changes into serenity, so that that man afterwards has a serene voice habitually without any other infirmity: it indicates death, as if a useless horn, which has always been hoarse, is somehow coerced into serenity, and when compelled to give a serene voice for a time, it nevertheless quickly falls silent. For where a hoarse voice is in a man without his infirmity, there the soul operates more secretly within that body than openly outside that same body; hence the same man is also cunning. But if the same voice changes into a stable serenity without infirmity, there the soul quickly shows itself to be leaving, when it openly demonstrates itself outside the same body, when before it was operating silently within it. But also when a man is thrown into bed and becomes weak, whatever infirmity he is seized with, if the flesh on his face is swollen, as the flesh of a sleeping man's face is when he rises from sleep, and if his eyes are clear, like a cistern,

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and somewhat watery, he will undoubtedly not recover from his illness, but will die. For the fact that the flesh of this man's face is swollen is due to various weak humors that show themselves in his face; but the fact that his eyes are clear, as was foretold, is because the soul shows its fire in those same eyes; but the fact that they are somewhat watery is because the fire of the soul brings its flames to an end, which will soon leave the same body. But he who has a somewhat swollen face, like a sleeping man, and if his eyes are also clear, but still not watery, will scarcely escape death in great distress and great danger; For the face of this sick man is swollen with evil humors, but his clear eyes show that the fire of the soul is in him, but if they are not watery, the soul does not bring forth its flames to the exit, but withdraws them, reserving them for life. Of the sign of life. But if his eyes are clear, but somewhat turbid and very watery, he will quickly recover and live. For the reason that the eyes of this sick man are not clear, this is because the soul has not sent its fire to the exit into them; but that they are turbid, this is from the excess of blood, which shows itself there to life; and that they are very watery, this is from the fact that the same excess blood purifies itself by foaming and sends out the decay from itself to life. Of the sign of death. Even a

man who has always been wise and prudent in habit, when he is healthy in body, if he becomes foolish in illness, as a man who is terrified in his mind and continues in the same foolishness, will die, 30 and not live. For that which he was wise and prudent in habit, this was as it were of the wings of the rationality of the soul; who, while in infirmity steadily goes mad, the soul withdraws the wings of rationality and prepares itself for the end. Of the sign of life. But he who was always wise and prudent 35 of the wings of the rationality of the soul, when he was healthy, if he goes mad in bed while sick, the soul withdraws itself into rationality as if from life; and if then and then in the same infirmity

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he suddenly returns to his former prudence in stability and holds it thus, the soul now again demonstrates the wings of rationality, which it showed before, to life, and thus he will hardly escape death. Likewise of the sign of death. But he who was always foolish and imprudent in habit 5, when he had health in his body, the soul does not show the wings of rationality to perfection in him; and if in infirmity he remains thus intelligible and in the same intellect, when he lies down in bed sick, he will die and not live, because the soul already manifests the intellect and the ways that it will have in another life in its departure. But when he was healthy, he was always foolish and imprudent, because the soul does not fully spread the wings of rationality in it, and when weak he becomes intelligible: the soul prepares itself for the intellect and the ways of another life; 15 but if then in the same infirmity he suddenly returns to his former insensibility and remains in it thus, he will hardly escape death, because the soul returns to the usual place and to the usual state that it had before in the same body, which it will not yet leave. 20 Of the pulse and signs of life. For in whatever infirmity a man lies in bed, if in a vein in his right arm he gives a pulse in an orderly and moderate manner, like a man who draws in and exhales his breath in an orderly and moderate manner: he will live and not die. For although great weakness may be in man from the burning fevers of the humors, yet the soul retains within itself the orderly mode of its breathing, since it is not about to leave the body, and therefore the pulse of the vein is ordered and moderate, because the soul does not move the vein to the exit. 30 Also of the signs of death. But if the vein in the right arm of a sick man hastens, as a man who is already suffocating in preparation, and does not cease with any blow: he dies, because the soul is forced to the exit; and then it gently moves the vein and releases itself from it, whence its pulse then hastens to 35 death. Also of the signs of life. But if the same vein between this

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hastening has given one blow or two blows in an orderly manner and then hastens again, as it hastened before, the soul in that hastening shows that it has narrowed its way to the exit, and therefore it hastens that vein; but one or two strokes show it in an orderly manner, because in that man it remembers life and turns itself back to the present life, and so that man does not die, but will live. But in the right arm the pulse of the vein is to be considered especially, because these signs, which foreshadow life and death, can be noted especially in the right arm, because the greatest strength is in the right and it always works; but in the left there is a kind of numbness and it does nothing in it. Also in the flexion of the right arm and in the flexion of the right leg, namely

under the knee, the pulse of the vein can be truly discerned, because there 15 is the strength of the soul. For the soul holds the joints of the limbs strongly in its power, and when the body is about to leave, it loosens the same joints, and therefore the pulse of those same veins shows the storms of death in itself; but if the soul is not about to leave, although the body of the man suffers greatly, 20 the pulse of those same veins that are joined is quiet and orderly, because the soul does not prepare itself for departure. Of the signs of urine. Whatever a man drinks, whether wine or beer or mead or water, each urine shows the quality of either health or infirmity, 25 from whatever drink it comes from; nor is this urine better than that, because all urine is from dregs, although this drink is more precious than that. Of dysuria. But a man who cannot retain urine, his stomach and bladder are cold, and therefore the drink 80 cannot be boiled in them to perfection, and before it is boiled in them, as lukewarm water flows out, as if water were placed on a fire and began to heat up from it, it flows out higher, before it boils; as is also the case with infants, who cannot retain urine, because neither their stomach nor their bladder 35 have perfect heat, but coldness. Of paralysis. But if a man is cold and paralyzed, when he lies in bed in weakness, his urine

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is white, like the boiling of new must, and thick, like wine from motion, when he is led. For because the cold and paralysis in him are always in motion, therefore his urine is white and thick, like the boiling of must, when he is weak. For it is white from the cold, because heat either brings redness or another color to the urine, and it is thick, because the humors in the same man are destroyed and do not have a straight path, as when water floods and thickens in storms; and if he is about to die, then the thickness of his urine falls to the bottom, because the humors in the same man separate themselves and prepare themselves for death, and the same urine remains pure above, because the taint has been separated from the blood; and the tabo is higher, and the blood falls to the bottom and between the upper purity and the lower thickness it is itself like chilled water, which will quickly freeze, and it is also 15 like snow that is already falling, which can be clearly distinguished from each other, which is phlegm, which is chilled like fresh ice, and which is dissolved or dried like snow, because it is separated from the blood and from the humors. And these are signs of death, just as mountainous and variegated and black and gray clouds 20 often indicate a storm. But if neither purity nor thickness, nor as already fresh and imperfect freezing nor as already falling snow, are the qualities of the same urine, separately separated from each other, as was predicted, but if they are intermixed with each other, so that they cannot be individually distinguished: it will live and recover; just as there will be no great storms, when equal clouds appear equally in the sky. For the phlegm and the blood and the phlegm are united together in the same man, and therefore that man does not then die, but if in the same urine a moderate purity appears above and no sign as if snow were already falling, then that man suffers greatly and will hardly escape death, since the phlegm cannot be separated completely from the blood and from the phlegm, which is a moderate purity above, since no lumps are seen below. And thus that man will live. But he who has acute and strong fevers, his urine is red and thick from the heat of the boiling blood, because because of the red fervor

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the humors of the blood lie as if in slumber, and do not exercise their functions; and therefore the secretion of those same humors descends to the bottom and he is bloody, because he is moved in his redness and in his fervor. And this acute fever does not feel either the appetite or the taste of food, because the humors do not fulfill their functions. But if any man has this acute fever, is greedy for food, and if he exceeds his limit in eating, this fever rages all the more, because the humors are not in their duties. But if he requires drink and if he drinks a lot, he is not harmed by this; but if he did not drink, he would be dried up. And if he was of a fiery complexion for a long time, wine in this plague harms the drink itself. Whence he then drinks water. But if, before he became ill, he was of a cold complexion, then if he drinks wine in this illness, it does not harm him. And if he is about to die, his urine shows various lines in itself, as if it were cracking like ice, which cracks in solution; and these varieties are caused by the humors, which separate themselves for his death, and which in these very varieties prepare the ways for death; and above it is moderately pure, because it is separated from decay and blood; but from the bottom up to that purity the urine is thick, because the humors lie in their descent to death, doing nothing. But if neither the lines nor the purity nor the thickness in the same urine are separated from each other individually, so that they can be seen separately, but if they are so mixed together that they cannot be distinguished: he will live and recover, just as many dangerous storms do not arise when clouds appear equally in the sky. For the phlegm and the blood and the humors do not separate from each other, but are united to each other for life. But if certain varieties are seen in the same urine, but not throughout the whole of the urine, the humors begin to be separated to some extent. But they cannot complete this to the full. And if in the same urine there is a moderate purity above, the phlegm begins to be separated from the humors, and if then no lines of variety can be discerned underneath, the humors do not separate from each other, and therefore that man will live. But nevertheless a certain unseparated thickness appears there, because the humors are not separated from each other; then that man suffers much and barely escapes death. Of evil humors. And there are some men who suffer neither pain in the stomach nor pain in the side, but who have other evil humors in them; these, when they are about to die, wither inwardly, because the sudden stupor of a sudden plague, namely of a greater complexion, seizes upon them, and therefore they wither in themselves. And the urine of these, when collected in the urinal, has the right color, because they were previously healthy; and when the same urine has been collected, it is likewise left in the urinal until it cools. And if that man is about to die, the urine itself, when it has cooled, soon turns pale, because the same man is internally cold through dryness, and towards the end it is pure, because it is separated from the humors and from the blood by decay, and above all it will be as if sprinkled with a little dust, because the humors of man are terrified, and they emit dust from themselves as they prepare themselves for death, just as dust scatters when touched; and this is a sign of death. But if the same urine does not turn pale and is not pure towards the end, and if it is not even above, as if sprinkled with a little dust, but is not equal: he will live and recover, (just as great storms do not occur when equal clouds appear equally in the sky,) because the bile and blood and the other humors that are in the same man are not yet separated from each other at death. And if the same urine is somewhat red and pure towards the end and above in the middle like precious wine, which shows as it were a little fat floating above in it, without a doubt that man is in great pain and

will hardly escape death. For in this illness red urine shows, 30 that the health of the same man is not to be ended, that the same health passes through the illness of the same man with heat and begins to warm up; and thus this urine becomes red. But that it is pure towards the end, shows that the consumption is separated from the humors and from the blood, and that above, like good wine anointed in the middle, as if a little fat floats on top, indicates pain in the liver, which hurts from excess

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fattyness. Whence also it throws out a sign, that is, foam, of the same fatness. And thus the same urine indeed shows great weakness and danger, but yet its redness shows that life is as if it were barely clinging. 5 Of the daily. A man who has daily fevers, if his urine is thick and if it also has a color similar to the color of wine, will quickly recover. For daily fevers arise from an unjust commotion of the humors, whence also the urine of that man is thick, because the humors have been unjustly stirred;

10 and also the same fevers arise from an unjust digestion, when either the excrement is unjustly hard or unjustly soluble; and therefore the urine of the same man shows as it were the color of wine, which has changed. But if this urine is pure and clear according to water, he will die, because the blood of the same man

15 is turned towards cold, and therefore the other humors flow together, like milk coagulating, which has no heat and blood; whence also the same urine is pure and clear, because it is not mixed with the humors, because they do not perform their functions. But if this urine is somewhat pale

20 and thick and somewhat watery, that man suffers much and will hardly escape death. For because the same man has cold within him, his urine is pale and somewhat watery, and because also the humors in him flood like a storm as if to death, the same urine is thick, and therefore also

25 the same man suffers for a long time, but yet will not reach death. Likewise about tertian. But who has tertian fevers, if his urine, when it is already taken, is bloody, but if it does not change from the redness of the blood, but if it remains red in this way, and if it also becomes thick: he does not die, but languishes for a long time. For the humors in that man are turned into a fervent heat, and therefore his urine is bloody and because of the strength of the same heat it lasts in that redness. And because the same humors are fervent in that man, his digestion cannot be right and natural, whence also the juice of the same urine is somewhat mixed; and therefore it is thick. But the same man languishes for a long time because of this infirmity, but does not die, because the humors in him do not separate themselves from one another. And when

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the same urine is newly taken into the urinal and is red, if then afterwards it changes somewhat into pallor, and if also in it various lines like veins appear, namely red and watery and turbid: it is a sign of death, and he will die. For the urine, which is red because of the heat and heat of the same man, if it turns into pallor, does not have the full strength of the heat, because the same man has become cold inwardly; and then also various streaks of different colors appear in that

urine, because the humors in the same man are separated from one another, which have different colors according to their 10 functions; namely, red, because heat and blood are separated from coldness, but watery, because phlegm and blood separate from blood and heat, but turbid, because melancholy and similar humors are separated from one another. But if the same urine has various streaks from different humors, 15 but if no red streaks are seen in it, its blood and heat are still mixed and not separated; whence it also still shows life; but that man suffers much and barely escapes death. Likewise about quartan. But who has quartan fevers, 20 if his urine is thick and red and if various streaks appear in it like veins: that man suffers, so that he becomes dry, but nevertheless he will live. For if the urine of this man is thick, his digestion mixes with the urine, and therefore it thickens; and if it is red, the heat still remains in the blood 25 and does not separate itself from the blood. But if it has various lines, the different humors still adhere to each other; and thus that man indeed withers from these infirmities, but nevertheless, because the solution of the humors is not yet in him, he will be able to live. 30 Of the sign of death in the urine. But if the urine is white like poison and like curdled milk and if in the midst of it it is like a cloud, which is purple and white and turbid: it is a sign of death, and he will die. For white urine like poison and like curdled milk shows that the natural 35 heat has departed from the same man, wherefore also his urine is white; and therefore also the poisonous things which were in those humors

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coagulate, because they do not have the right heat; and also in the midst of it it is like a cloud, which appears purple and white and turbid, because melancholy in the midst of the humors is as it were in their strength; namely, purple, which changes its color as if into a wound, when it is already dissolved; and white, because its poison is visible from one to the other** and shows that it is deficient in its strength; and turbid, because it now emits the evil and natural smoke that it previously had in itself. That the same urine is like a cloud, 10 which is purple and white and turbid, as was said above, and if then also towards its end it is somewhat pure, so that it is not thick throughout: that man suffers much and will hardly escape death; but yet he will recover more quickly than he whose urine is red. For purple urine 15 shows wounded melancholy, and white shows that it is already in defect, and turbid shows that it emits its smoke in defect; but purity towards its end, so that it is in the middle and not in all directions thick, declares that the humors of that man are not yet fully separated from each other, since towards the end of the same urine there is purity and in the middle its thickness, since the same humors still adhere to each other. And so that man will escape death and receive health more quickly than that man whose urine is red, because he has a great ardor within, from which he will not be able to be quickly relieved. On the diversity of rivers. But it should be noted that the water of rivers changes according to the temperature of the air. For when there is a great wind, storms arise in the waves and in terror. And when the sun burns in its fervor, the waters boil and have 30 foam. But in calm and temperate air the waters are gentle and quiet and beautiful. So it is also in the urine of a man. For when a dangerous infirmity arises like a great wind in a man, so that his soul is released from the body, great storms also multiply in his urine. But when the excessive fervor of the humors in a man is like a burning sun, then also the urine in a man appears in him according to the heat and ardor. For when

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a man is in the right and calm mode of his body, then also his urine is shown according to the right temperature. On the inspection of urine. Now the urine of a sick person should be taken to consider his health or weakness when he wakes up after sleep, because his urine is then properly tempered and colored according to the quality of the sick person. For when a person sleeps, he is at rest without any movement, and therefore the humors and sweat that are in him flow according to their quality, according to how the person is then inwardly. 10 But if a sick person cannot sleep, then to consider his quality his urine should be taken, which he emits at night, or which he expels around the twilight of the day, because the temperature of the night or the temperature that is around the rising of the day has somewhat composed the humors that are in him, the quality that is in him. On the immobility of the earth and the discretion of egestion. Now the earth and mud are immobile, so that they cannot be moved by the breeze; but they emit a certain odor when either rain has already fallen or when rain is about to fall; and so it is in the egestion of man. For in perfect egestion the signs foreshadowing life and death cannot be known, because the egestion of man is immobile like the earth. But nevertheless in its stench the life or death of man can be somewhat discerned, but still with difficulty and rarely. However, if the egestion according to its custom stinks a lot, as it always tends to stink, it is not a sign of death, because a warm putrefaction appears in that stench; but if the same egestion does not stink a lot and if the same stench, which it then has, is foreign to the customary stench: it is a sign of death, because the heat in that putrefaction is lacking and because it is turned into a foreign mode, since also the humors in the same man have been overturned. But if also the egestion itself is black and dry, it is a sign of death, because melancholy overturns the same digestion into blackness and dryness, where the humors of the same man have prepared themselves for death. But if the excrement is black and dry and

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yet stinks according to right custom, that man can hardly escape death, although melancholy shows his defect in the blackness and dryness of the excrement of man, since the same man, though somewhat blackened 5 and arid by melancholy, nevertheless manifests heat towards the right in the stench of the same putrefaction. But if he has a stench foreign to the customary stench, it is a mortal sign, since the right heat of the man has been withdrawn into the defect of that putrefaction. 10 On the diversity of waters and baths. But it is not useful for a man to bathe frequently in water, unless he is thin and dry, who easily gets cold and easily gets hot, because he has thin flesh; and he bathes in water, so as to add some heat to his body and to moisten his body 15 . But those who have fat flesh are opposed to water baths, because they are hot and humid inside, and therefore if they add greater heat and humidity to their bodies, they harm their bodies, unless perhaps they use water baths very rarely, so that they only wash away the mud and quickly leave. 20 But waters that are good for drinking are good for baths; but they should be moderately warm, and thus a person can sit in them for a long time, if he wishes, because they do not cause weakness in a person but give him a good and beautiful complexion. But waters that are bad for drinking are also bad for baths. 25 But if it is necessary for someone to take baths in these, they should be strongly

boiled, so that the bruising that is in them may be reduced by boiling, and a person may sit in them for a short time, because they are not healthy. But the waters of the rain are also somewhat acrid and sharp, because the clouds and the air draw rain upward from 30 different rivers, good and bad, and from the moisture of the earth, and therefore they are not wholesome. And these waters descend through the air like leaches through ashes, whence they also become acrid and sharp; and if they become warm, so that a man wishes to take baths in them, their sharpness passes through his skin 35 and injures him somewhat. The waters of the snow are also somewhat turbid, and if any man takes baths in them, he may draw evil moistures and scabies from them, since the waters of the snow are from the scales of the elements and from the cold and from the dirt of the earth. The waters of cisterns for bathing are somewhat milder and more useful than the waters of the rain and snow, because they are somewhat purified. If some take baths in flowing rivers in summer, they are not harmed, because the rivers are so tempered by the heat of the sun and the air that they are neither too hot nor too cold, but tempered. But still they do not restrain the noxious and evil humors much, nor do the evil humors themselves increase through them. On the punishments of purgatory. There are also certain unquenchable fires in the air, which are kindled by the various works of men, since those which should have been for their glory are made into penal fires by their own evil deeds, and so they descend into certain parts of the earth. And there they gather, where also certain rivers arise and flow, which draw heat and ardor from the same fires, so that even as a sign of God certain souls are examined in the same fires and in the same waters. But certain streams from the same waters sometimes flow into various lands among men, which are always hot, because they issue from the unquenchable fires. But there are also certain parts of the earth, upon which [God] sometimes brings down fire by divine vengeance, as it is written: It rains upon them coals of fire, and the spirit of tempests is part of their cup. And the earth and mountains and stones, which that fire has touched, will burn in fire forever 25 until the last day, and in those places which burn thus, streams sometimes arise, which are always hot from the same fire and flow hot. But men also sometimes by their art led certain streams to the same places, so that they might be warmed by them, which, flowing through the same places 30 and receiving heat there, then flowed out hot. And these waters sometimes do not harm those men who use the baths in them, but rather confer health on them, because their heat restrains the unjust heat that is in them and consumes the bad humors in them. 35 Of the roasted bath. For a man who is thin and dry, a hot bath, that is, one heated with hot stones, is not

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effective, because it makes him drier. But for those who have fat flesh, a hot bath is good and useful, because it checks and reduces the excess fluids in him. But for those who are virgichdich, baths with hot stones are also beneficial, because the fluids that always rise in him are somewhat compressed by the hot bath. But from the bath of water they begin to rise and jump in an unjust manner, because the flesh and blood and veins of those who are virgichdich are spread out into instability, that is, they boil. Now the stones have fire and various fluids in them. And if they are placed in fire, the moisture in them cannot be completely removed, and therefore it is not curative to make a roasted bath with them, but it is much healthier with bricks, because they themselves are baked and dry 15, so that the moisture that was in them has been consumed and taken away by

the cooking fire in them. Hence he who wants to wash himself in a roasted bath should do it with bricks; but if he cannot have bricks, then he should take griesteine, because they have a sweeter fire and sweeter moisture in them than other stones 20; but he should not take wakkun, because they have a strong fire in them and because they are filled with different moistures in water. [On the diversity of eyes . He who has gray eyes is sometimes light, sometimes headstrong or very lascivious or slow or incommodious in his manners, but nevertheless he does everything he does with integrity. ….. He who has fiery eyes, which are like a black cloud situated near the sun, is prudent and sharp-witted and passionate. Also about the eyes. He who has eyes like a cloud, where a rainbow appears, is somewhat unstable, that is, sometimes sad, sometimes happy, but still honest in his manners. Also. He who has eyes like a turbid cloud, neither fully fiery nor fully turbid, but is somewhat gray, is unstable and light in his manners and cunning, but still capable of doing things, so that he does not know what works, he easily grasps and retains them.

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Also. He who has black or turbid eyes, as sometimes a cloud, is prudent and consents to good counsel, but still is constrained in all his works. Of cherries and their gluttony. If anyone eats cherries, he should immediately drink enough wine, so that their juice is overcome by the wine, and so he is not harmed by the same juice.] Something about conception. Men who are conceived when the moon carries many outpourings of water in itself in the rains, the water readily draws them to itself in submersion. 10 And those who are conceived when the moon is in the excessive heat of summer, the fire readily draws them to itself in combustion. But also when the days are dog-like, those who are conceived then, because they are biting days, are readily devoured by beasts. And those who are conceived in the loubroz, readily fall from trees and other 15 these heights. First moon. But a man who is conceived in the first moon, when it receives its splendor from the sun, if he is a male, will be proud and hard and will not love any man except him who fears and honors him, and will gladly 20 slander men and their pride and all that they possess; but he is healthy in body and will not have great infirmities, but he will not be very old. If she is a woman, she always desires to be honored and is always loved by strangers more than by her own family, and is impious in herself and always loves strangers and new people who come to her, but is bad around her family and neglects them; and is healthy in body. But if infirmity seizes her, then she becomes very weak, almost to the point of death, and does not live long. Second Moon. He who is conceived in the second moon, if he is a male, has wandering of mind and breadth of mind in wisdom, and has stable morals and is respectfully honored by men, but is easily frightened by fear and often but gently falls ill and can live longer than he who is conceived in the first moon. But if she is a woman, he will be prudent and will seek out many things, and will have hard-working morals both for himself and for other men and will want to be loved, but cannot

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be loved, and is tired by melancholy and is easily discouraged; but he can live long. Third Moon. He who is conceived in the third moon, if he is a male, will be upright, and the same uprightness does not benefit him, 5 because he has strange manners, has more for other people's causes than for his own and yearns more for other people than for those he knows and loves God without works

and easily fails in his pride; but he easily becomes weak in body; but still he can live a long time. But if he is a female, he has unhappiness and misfortune in worldly things, but still he holds sighs for God, and his veins suffer frequent infirmities, but still tolerable; and also he can live a long time. Fourth moon. He who is conceived in the fourth moon, if he is a male, 15 will be foolish and is easily deceived by others; but still he is benevolent and has happiness, so that he will be rich in pride and that he is honored, and he is healthy in body and will live a long enough life, but still he will not live very long. If, however, it is a woman, it will be a wolf and beloved by men and 20 walks successfully with men and easily becomes weak and often feels a defect in its body and will not live long. Fifth Moon. He who is conceived in the fifth moon, if he is a male, will be upright and faithful, strong and hard and healthy in body and will live for some time. But if it is a woman, 25 he will be manly and stridich and nidich but still good, and sometimes he is tired of weakness, but still not frequently, and can also live for some time. Sixth Moon. He who is conceived in the sixth moon, if he is a male, will be benevolent and bland, but he does not have manly manners and will be soft like a woman and easily becomes weak, but will not live long. But if it is a woman, he will be good and beautiful and beloved by men and healthy in body and will not live long. Seventh Moon. He who is conceived in the seventh moon, if he is a male, will be foolish and of empty wisdom, but thinks himself wise, when he is not wise, and will not be lovable to men, and has strong veins and is not very weak in body; but if infirmity seizes him, he will be letham and suar-

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mudich and will live for some time. But if he is a female, he will be frech, but he will be foolish and empty wisdom and gamudich and will be tedious to men and healthy in body and will live for a long time. The eighth moon. He who is conceived in the eighth moon, if he is a male, will be prudent and chaste and moderate in all his 5 works and will be a helper of men and healthy in body; but if he is sometimes sick, he will easily recover and will be quite old, but yet not too old. But if he is a female, he will be wunneclich and nithsam and zirgerne and frumesam and does not choose men and is healthy in body and will be quite old 10 but yet not too old. Ninth Moon. If a man is conceived on the ninth moon, he will easily fear and commit incest and will be weak in body and will not live long. But if a woman is conceived, she will be modest and will love men with discipline and will be weak in body and will not live long. Tenth Moon. If a man is conceived on the tenth moon, he will be upright and beautiful and useful and happy and healthy in body and will live long. But if a woman is conceived, he will be good and dear to men and beautiful as a lily and beautiful and happy and will easily fall ill, but will quickly recover and will live long. Eleventh Moon. If a man is conceived on the eleventh moon, he will be angry and unhappy and will not love women and will not be healthy in body and will not live long. But if a woman is conceived, he will be heizmudich and arbeitselich and 25 wortselich in infamy, but still good; and great weakness is easily apprehended, but will quickly recover and will not live long. Twelfth Moon. He who is conceived on the twelfth moon, if he is a male, will be indiscreet and will have his mind divided here and there 30 and will tend to strange places and strange things and love this, and all his gestures are annoying to men, and he will be a coward and will not live long. But if he is a female, he will be unstable in character and will not want to improve in learning and will be

annoying to men and will not have many 35 infirmities, but still will not live long. The thirteenth moon. He who is conceived on the thirteenth moon

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is conceived on the thirteenth moon, if he is a male, he will be grim and timid and unfaithful and will gladly deceive men and will easily become frenzied and will live long. But if he is a female, he will not be cunning but cunning and will give good advice through deception and will easily tire of paralysis 5 and will live long. The fourteenth moon. He who is conceived on the fourteenth moon, if he is a male, will be loudmouthed and proud and will have a laborious life and will bring his honor to death with labor and will not beget many children from himself; and 10 he is easily sick, but will quickly recover, and will not live long. But if he is a female, he will be loudmouthed and will not aspire to any honor, although she herself is in honor, but nevertheless she will have her honor unblemished and will be hardworking and will not be able to be loved, and will be healthy in body but will not live long. 15 The fifteenth moon. He who is conceived on the fifteenth moon, if he is a male, will be in honor and happiness and in all his works that he has begun, he will be beautiful and will not fail in them, whether good or bad, because he was conceived in the fullness of the moon, and is healthy in body 20 and will not live long. But if she is a woman, she will be a wolf and in new works of pleasure, and will be honored and in those that are for God, she will easily perish, if she does not give honor to God, and she is easily weakened in body, but nevertheless she will quickly recover, and will not live long. 25 Moon sixteenth. He who is conceived on the sixteenth moon, if he is a male, will have vile manners, which will please no one, but will be squalid, and he will have a defect in his works, but yet he will have so much pride that he will be able to support himself in this life without want, and infirmities 30 will not easily tire him, and he will be old. But if she is a woman, she will be foolish and will have tiresome manners, but nevertheless she will have the support of life in pride and is healthy in body and will live long. Moon seventeenth. He who is conceived on the seventeenth day of the moon, if he is a male, will be a beehive and will have a defect in wisdom, but yet he is useful in another way, and men delight in him as in a boy, and he will be loved and in the marrow of his bones.

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will easily become weak and will not live very long, but will still be quite old. But if she is a woman, she will be foolish and stridic and angry, but sometimes benevolent, so that from this she will be loved, and often gets tired with a donkey and will also not live very long, but still be quite old. 5 The eighteenth moon. He who is conceived on the eighteenth moon, if he is a male, will be a thief and has the desire to steal and so will be found a thief, and the property of the land is taken away from him, so that he almost does not seek to have anything of his own from the land, namely neither fields nor vineyards nor the like, but always takes from others what is not his; and he is healthy in body and will live a long life by itself. If she is a woman, she will be cunning and have foxy manners and will say almost nothing, as she has in her heart, but because of the wickedness of her manners she deceives people in her speech and leads honest men to death, if she can, and she is healthy in body, but is sometimes tired by madness and can live a long time by herself, but these manners of both men and women are annoying to God. The nineteenth moon. He who is conceived

on the nineteenth moon, if he is a man, will be simple and not cunning, but 20 lovable to men, and his pride in things will fail him, unless he is helped by other men, and he will be healthy in body, but yet he will not live long. But if she is a woman, she will be foolish and yet lovable to men, and his pride will easily fail him, unless he is helped by others. And he will easily fall sick, but will quickly recover, and will not live long. The twentieth. He who is conceived on the twentieth moon, if he is a male, will be virile and evil, a thief and a murderer, and delights in these and does not easily become weak; but if weakness seizes him, he becomes seriously weak and will not live long. But if he is a female, he will be a liar and a deceiver and a witch and will gladly beat people, and will easily become lunatic and will live long. Twenty-first. He who is conceived on the twenty-first moon, if he is a male, will be empty in mind and sense and full of all 35 sadness, and will not know how to provide for himself in any cause, but like a fool who wanders on the road; and he withers within himself and

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is sad and cannot be consoled; and he will not have right weaknesses, but from the sadness of his mind he sometimes becomes weak, and thus he will live long. But if she is a woman, she will be loved by other men, but she will be timid and anxious and will not know how to correct herself, so that she would almost perish from fear if even a child threatened her; and she is not much weakened in body, but she is weighed down with sadness in her mind and thus sometimes becomes weak; and thus she will live a long life. Twenty-second. He who is conceived on the twenty-second moon 10, if he is a male, will be two-faced in mind and in wars, like one who does not fight bravely in war; but according to what he sees in prosperity there and according to what he knows in prosperity, so he behaves towards men; and as the air changes, so is his mind; but nevertheless he is somewhat upright, but not very lovable to men, and he is healthy in body and will live a long life. If she is a woman, she is empty and void in her manners and attracts men to herself in the same manners and not in fornication, and she willingly lies, and easily incurs serious illnesses, such as the illnesses of the insane and those whose flesh worms eat, and she will live a long life. Twenty-third. He who is conceived on the twenty-third of the moon, if he is a male, will be benevolent and will have a sweet mind and will readily turn aside to good counsel and will not know how to avoid cunning in others against evil and will not fail from happiness, but yet will hardly retain happiness; and she is easily weakened in body, but will quickly recover and will live a long life. But if she is a woman, she will be modest and [in] all things lovable because of the modesty she has; but she is not 30 overcome by pride nor cunning, but still somewhat happy and not very weak in body, and will live a long life. Twenty-fourth. He who is conceived on the twenty-fourth moon, if he is a male, will be narcissistic and cunning and always strives to be rich only with himself, and thrifty and of little use to anyone, and his bodily weakness does not harm him much and he will live long enough. But if he is a female, he will be prudent and cunning and will appear beautiful to men, but nevertheless

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is of no use to them; and he is not very weak in body, but nevertheless he will suffer from a little dragoon sometimes, and he will live long enough. Twenty-fifth. He who is conceived on the twenty-fifth moon, if he is a male, will be proud and freuel, and would become prudent, if the stolzeith and

freueleit which are in him (do not) disperse prudence in him, like the wind which disperses dust. And thus is he who wants more than he has, namely like a ship which hardly sticks to the water; and he often fails in pride and is a nuisance to men, and will easily have tedious infirmities and will not live long. But if she is a woman, she will have a beautiful face and she raises herself up as if in honesty, and she is not upright, because when honesty is sought in her, it will not be found; and then she will be hated and will be deficient in pride; and she is not much weak in body, but will not live long. Twenty-sixth. He who is conceived on the twenty-sixth moon, if he is a male, will be prudent and will think prudently after every work and will be easily fatigued by fevers and will be able to live long. But if she is a female, she will be prudent and solicitous and steadfast and chaste, but will be easily fatigued by phlegm and will live long. Twenty-seventh. He who is conceived on the twenty-seventh moon, if he is a male, will be fearful and will easily be angry and will also easily be gruwet, but still he is upright and useful, and is loved by men, but great plagues like melancholia easily tire him, and he will live long enough. But if she is a female, she will be virtuous, so that she will be loved by men, and will be weak in body, but will still live long enough. Twenty-eighth. He who is conceived on the twenty-eighth moon, if he is a male, will be tortuous in his senses and in his manners and in his gestures and acts as if he were a vergouchet, but nevertheless has enough senses and knowledge to match his name 30 and cannot be loved, and easily incurs the plague of madness and will live quite a long time. But if he is a female, he will be foolish and stupid and will have tiresome manners and cannot be loved by men, and is easily fatigued by fever and will be quite old. Twenty-ninth. He who is conceived on the twenty-ninth moon, 35 if he is a male, will be curious and will have gewundene manners and gestures and new manners in dress and in the customs of the regions

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loves and loves new and unstable men, and easily has poisonous humors in his body and thus often falls ill and will not live long. But if he is a female, he will be whiny and vain and in his manners and in his gestures he seduces 5 men after him, and easily falls ill in his stomach and will not live long. The thirtieth moon. He who is conceived on the thirtieth moon, if he is a male, will be poor, and if he is noble, he will always descend to the lower world and will not have happiness, and will easily fail in body, strength and 10 flesh, but will live quite a long time. But if it is a female, he will be poor and wortselich in infamy, and will be more willing to be with strangers than with acquaintances; and will not be very weak in body and will live quite a long time. [Which herbs are suitable for which ailments. 15 Healthy and suddenly weaklings should be helped by herbs growing in the east, melancholy and side-painful herbs growing in the west should be helped by herbs growing in the west, paralysis and daily fevers should be helped by herbs growing in the tertian, quartan and stomach-painful herbs growing in the south, frenzied and liver-painful herbs growing in the north should be helped by herbs growing in the north. On the diversity of conception. A child born of black blood walks quickly on his feet and speaks quickly, but is stupid and has difficult habits, and if he becomes sick, he will languish for a long time, because black blood is tainted and pestilent. A child born of red blood walks faster and speaks faster than one born of black blood, and is quick in his running and sudden in his habits and quickly stops in them and does not languish for long, but quickly recovers and will be prudent. Red blood is healthy. A child born of thick and correctly

colored blood will be fat in body and will walk quickly, if his body could do so; and he is healthy, but he also crawls quickly on his hands and does not languish for long and will be prudent and useful, and this blood is healthy. A child who is born of watery and thin blood is void of knowledge and cannot work and will easily become weak and will not easily get angry,

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and this blood is sloppy, and this child is long-lived, that does not walk on its feet, and that does not speak, is long-lived. Why do people sleep after drinking and drinking? That people sleep after drinking or drinking is due to the emptying of the veins, which when the veins feel the emptying of the fluids and blood in them, they want to rest and thus the person takes a sudden sleep. Against coryza. If rheumatism flows excessively from the nose, smoke from fir wood should be inhaled into the nostrils, and that discharge 10 will be more pleasantly dissolved and will cease. Ashes should also be made from fir wood and a laxative prepared with them and the person's head washed with it, and it reduces the bad fluids in the head and brightens the eyes. On the causes of fevers. 1) Fevers arise from excessive sleep 15 or from excess food and drink or from boredom and idleness, when a person does not work.] [The prophecies of Hildegarde explain. This book is explained, the writer is free from crime. Amen, let all things be said.] 1) v. 15—17 = p. 164, 24-26.

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